MAY/JUNE 1950 Single copies, 45 cents. Annual Subscription, $2.50

WORLD DOMINION

and

THE WORLD TO-DAY

Rome: 1950

Changing Japan

In Jamaica Now

Let the People Read

A Cure for Creeping Paralysis

India's Women

Comments on Current Affairs

S.F.T.S
LIBRARY

World Dominion Movement, Inc.
156 Fifth Avenue——————————New York
1412/13 Royal Bank Bldg., Hastings St., Vancouver, Canada

PRINTED IN GREAT BRITAIN

"He shall speak peace unto the nations; and His dominion shall be from sea to sea."—Zechariah 9 : 10

World Dominion and The World To-day

An International Review of Christian Progress

EDITOR:
THOMAS COCHRANE, M.B., C.M.

ASSOCIATE EDITORS:
E. J. BINGLE, M.A. MOLLIE H. HICKS

CONSULTING EDITORS:

The Rev. H. M. Arrowsmith (Australia)
Miss Mildred Cable
Professor G. Baez-Camargo (Mexico)
The Rev. L. W. Chidzey
The Rev. A. M. Chirgwin, M.A., D.D.
R. G. Cochrane, M.D., F.R.C.P., D.T.M. & H.
Mrs. T. Cochrane
The Very Rev. J. Hutchison Cockburn, D.D.
Commissioner A. G. Cunningham
The Rev. H. S. Curr, M.A., B.D., B.Litt., Ph.D.
The Rev. R. C. Das, M.A. (India)
The Rev. J. Merle Davis, M.A., B.D.
The Rev. J. W. Decker, D.D.
Miss W. Galbraith, B.A.
H. Martyn Gooch, M.B.E.
The Rev. Norman Goodall, M.A.
Montague Goodman, F.R.G.S.
The Rev. Bryan S. W. Green, B.D.
O. M. Green
Kenneth G. Grubb, C.M.G.
Patrick Hamilton
H. L. Hemmens
Norman C. Hunt, Ph.D.
The Rev. G. E. Hickman Johnson
Professor Adolf Keller, D.D. (Geneva)
J. Kelly, D.D., J.P.
The Rev. Alex. King, M.A.
W. H. Kneen, LL.B.
Professor K. S. Latourette, D.D., Ph.D. (Yale)
The Rev. Alexander McLeish
The Rev. A. Stuart McNairn, F.R.G.S.
The Rev. W. T. T. Millham
S. A. Morrison, M.A.
The Rt. Rev. Stephen C. Neill
The Rev. Martin Niemoller (Germany)
The Rev. Charles W. Ranson, B.Litt.
The Rt. Rev. the Lord Bishop of Rochester
The Rev. Emory Ross, D.D.
The Rev. B. G. M. Sundkler, D.Theol.
The Most Rev. the Archbishop of Sydney
The Rev. O. S. Tomkins, M.A.
The Rev. Canon M. A. C. Warren, D.D.
The Rt. Rev. the Lord Bishop of Worcester
Miss Olive Wyon, D.D.
The Rev. T. Cullen Young
The Rev. S. M. Zwemer, D.D.

****Please send:*

Articles and correspondence to Associate Editors
Orders, payments, etc., to Dispatch Manager
Advertisements to General Secretary, A. G. Hayward

The Editors do not accept responsibility for the views expressed by their contributors.

Editorial Offices: Founder's Lodge, Mildmay Centre, London, N.1.

Telephone: CLIssold 9696.

Telegrams: "Worldomini Nordo London." Cables: "Worldomini London."

Offices:—New York: 156, Fifth Avenue. Geneva: Palais Wilson
Australia: 262, Flinders Lane, Melbourne, C.1, Victoria.
Canada: 1412, Royal Bank Building, Vancouver, B.C.
India: The Rev. Lincoln Watts, Farley, Ootacamund, Nilgiris.
New Zealand: W.W.W., His Majesty's Arcade, Queen Street, Auckland.

The next issue will be published on July 1.

Annual subscriptions (six issues), 10/-, post paid. Single copies, 1/6 (1/8 including postage).

The Journal can be obtained from W. H. Smith & Son's bookstalls, ordered through any newsagents or from Mildmay Centre, London, N.1.

The Trade can be supplied direct from Marshall, Morgan and Scott, Ltd., 33, Ludgate Hill, E.C.4, or from Horace Marshall and Son, Temple Avenue, E.C.4.

Writers in This Issue

E. J. Bingle, M.A., Associate Editor of *World Christian Handbook* and *World Dominion*, was for twenty years on the staff of the Madras Christian College.

Thomas Cochrane, M.B., C.M., formerly a medical missionary in China, has for many years devoted most of his time to missionary strategy with a view to the speedier evangelization of the world.

The Rev. W. Easton, B.D., was Principal of Caenwood Theological College, Jamaica, and is now a Secretary of the Methodist Missionary Society.

Rosemary Guillebaud, B.A., has worked in Ruanda as a missionary of the Church Missionary Society since 1940.

Toyohiko Kagawa, D.D., known throughout the world for his evangelistic campaigns, welfare work, and writings, is now visiting Britain under the auspices of the Movement for World Evangelization.

The Rev. A. McLeish, Survey Editor of World Dominion Press, was formerly a missionary of the Church of Scotland in India.

Christine de Peyer, M.A., was Principal of Unity High School, Khartoum, from 1935 to 1945.

Katherine Read, widow of the late Professor Bernard Read, of Shanghai, has been closely associated with missionary work in China for many years.

Ruth Ure, for many years a Presbyterian missionary in North India, is a Secretary of the Christian Council of India, Pakistan and Burma. She is author of the *Highway of Print*.

Margaret Wigan, M.A., is Warden of the Christa Seva Vidhyalaya, Madras, which trains Indian women for missionary service.

CONTENTS

	Page
EDITORIAL : A CURE FOR CREEPING PARALYSIS	131
Matthew, Mark, Luke and John	132
CHANGING JAPAN. Toyohiko Kagawa	133
LET THE PEOPLE READ. Ruth Ure	137
The Church at Work in Palestine	140
PROBLEMS OF A TRANSLATOR. Rosemary Guillebaud	141
Protestantism in Italy	146
ROME : 1950	147
INDIA'S WOMEN TRAIN FOR SERVICE. Margaret Wigan	150
A Voice from Hungary	154
UNITY IN THE SUDAN. Christine de Peyer	155
IN JAMAICA NOW. W. Easton	157
Canton Crisis	162
CHINESE BLUE. Katherine Read	163
Angels Unawares	166
SPONTANEOUS EXPANSION OF THE CHURCH. A. McLeish	167
A Strange Experience	174
COMMENTS ON CURRENT AFFAIRS. E. J. Bingle	175
THE WORLD TO-DAY. Thomas Cochrane	183
MESSAGE FROM EASTERN ASIA	189

Important Announcement!

Three Great Meetings

at the

CENTRAL HALL, WESTMINSTER

MAY 31st : JUNE 1st : JUNE 2nd

Each evening at 7 p.m.

TO CONCLUDE FIRST SECTION OF THE "RINGING OF LONDON" CAMPAIGN

Those taking part will include—

Mr. A. Lindsay Glegg, Campaign President
Dr. T. Kagawa, from Japan
Rev. H. M. Arrowsmith, from Australia
Mr. T. Morris, from Tasmania
Rev. J. Ridley, from Australia
Rev. D. Hood, Campaign Secretary

also

Dr. John Nield, from Hollywood—*At the Organ*
Mrs. Gipsy Smith and Mr. Fred Levett, *Soloists*
The London Crusader Chior, etc., etc.

TICKETS: 2/6 or 1/- obtainable from the Mildmay Centre

Buffet Tea available at the Central Hall

CALLING ALL MISSIONARIES!

A WORLD-WIDE CHRISTIAN CIRCULATING LIBRARY

supplying the needs of **MISSIONARIES** both on Furlough and in the Field as well as of Ministers, Students, Devotional Readers and Children at home and abroad

100,000 VOLUMES

SUBSCRIPTION 7s. 6d. *per annum*

Gifts of Missionary and other Christian Books urgently needed (or money for their purchase).

Branches on the Continent, in America, Australasia Africa, India, Pakistan, China and Japan

Particulars from

THE EVANGELICAL LIBRARY

78 Chiltern St., London, W.1 *Telephone :* Welbeck 699

WORLD DOMINION

and

The World To-day

An International Review of Christian Progress

Vol. XXVIII. No. 3 **May-June, 1950**

EDITORIAL

A Cure for Creeping Paralysis

THE world is faced with the creeping paralysis of materialism, and the only preventive and cure is the Gospel of the Lord Jesus Christ. To spread the Gospel is the greatest contribution we can make to the world we live in. It is a spiritual contribution, and the spiritual is more real than the material.

Science is no longer inclined to identify reality with concreteness. There are not only economic realities, political realities, scientific realities, but there are religious realities. When we get down to facts is not the world within us the world most vital, the world most real, the world closest to us?

In the material world " things are not made of things which do appear," and in life the godless materialist concentrates upon material things and ignores or seeks to forget spiritual realities. What about love, sympathy, friendship, generosity, goodwill, the spirit of service and sacrifice, self-denial, self-control, temperance, humility, patience, moral strength to resist temptation, kindness, justice, hope, faith, courage, confidence, loyalty, doubt, fear, discouragement, bereavement, anxiety, our spiritual relation to those about us, our sense of values—are these not facts as real as the stars? Is the moon or the sun any more real than a sense of wrong, or a craving for peace and power, or grief over death, or a feeling of discouragement? Not a whit.

How are we to become adjusted to eternal realities and realize the best and the highest, the true purpose and goal of life? By listening to an inaudible knock at an intangible door and letting an unseen Christ into the inner, the spiritual consciousness which is our real self.

Many years ago I went one evening into a meeting in a large hall in my native town with my mind occupied by a spiritual problem. I was under conviction as a sinner. I wanted peace and I kept repeating to myself, " Believe on the Lord Jesus Christ and thou shalt be saved," and asking, " but what is it to believe?"

After the meeting had been opened, the great evangelist, D. L. Moody, rose and, without any pre-

liminary remarks, and as I believe under the guidance of the Holy Spirit, said, "There may be someone here to-night who is repeating the words of Holy Scripture, 'Believe on the Lord Jesus Christ and thou shalt be saved,' and at the same time be asking himself, 'But what is it to believe?'" He then expounded the word "believe." "It is," said he, "to trust the Lord Jesus just as you would a physician who offered to cure you of a complaint he had never failed to cure, or an advocate who had never lost a case like yours." There and then I surrendered myself with utter abandon to the Lord Jesus Christ.

I shall never forget my sensation the following morning as I slowly came to consciousness. I wondered why I was so joyful. Had someone left me a fortune? Then I remembered the night before, and my joy was the most real thing that I have ever experienced, and can only be described, and even then inadequately, as ecstasy. The materialist can never know this joy unspeakable. "For the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:14).

'Tis a land of dreams so fair and bright,
That land to many a rover,
But the heart must be pure and the conscience light,
That would cross its threshold over
The worldly man for its joys may yearn,
When pride and pomp embolden,
But never for him do the hinges turn
Of that ivory gate and golden;
While the innocent child with eye undim
As the sky in its blueness o'er him,
Has but to touch the portal's rim,
And it opens wide before him.

T. C.

Matthew, Mark, Luke and John,
Bless the bed that I lie on!

THE old rhyme is evidently forgotten, for, according to a recent statement in the *News Chronicle*, based on a questionnaire, out of five English people only three can give the names of the four Gospels. Of the people questioned sixty per cent. gave all four names; twenty-five per cent. knew none! The Nonconformists came out of the test with the highest marks, and the Roman Catholics, it seems, with the lowest. In all cases, it appears, ignorance was greater among those who had most recently left school.

In contrast with this depressing report, it is refreshing to be told by *Isis* that the Christian faith in Oxford is "very evidently more lively than it is almost anywhere else in the country." A college chaplain "who has kept records of services over the last sixteen years stated that on every Sunday in the two years 1947-49 there were more communicants than on any Sunday in the years 1937-39." A census has shown that about one in every seven undergraduates is a member of a specifically religious society. A group of seventy students from various colleges meets daily for prayer. A report in the *Ecumenical Press Service* shows that the principle of readiness for Christian ideas and conduct, and the obvious demand for doctrinal teaching of a definite kind, do not, of course, apply to all the colleges. "Some appear to be in a careless and amorphous state. Others are buzzing with life because they have a chaplain who is doing a first-rate job, or because an organized Christian fellowship is drawing people together, while some are helped by dons of a truly Christian influence." On the intellectual level there is the lively Christian Faculty Group in History. On the philosophical level there is the club, *The Socratic*. On the political side there is the Christian Socialist Movement and its Conservative counterpart. The movement, *Christian Action*, started in 1946, has also had considerable influence.

Changing Japan

Toyohiko Kagawa

Dr. Kagawa has addressed many audiences in connection with Mildmay's Ringing of London Campaigns. Part of his story is given here in his own inimitable style.

WE think of the miserable war which is just over, and still we have a fear that a third world war may come. There is only one way to deal with that kind of fear, that is, in Christ.

You may be doubtful as to whether Japan has really changed in the Christian way. In the past great kingdoms and empires have been changed in the wonderful providence of God — Babylon, Assyria, Rome, Greece. Even in the case of the House of David, no excuses were made for them if they were not prepared to walk in the paths of God: the glory of the kingdom decayed like leaves and grasses. So with Japan. To-day the Emperor of Japan declares himself a man, no more a demi-god, and we have a new Constitution. In the ninth Article of this Constitution it is declared that Japan is permanently disarmed: we have no army, no navy, no air force. For the first time we have liberty of thought. Even Communism is set free, so that to-day we have thirty-five seats occupied by Communists. For the first time women have the right to vote, and we have fifteen women in the Diet. Three years ago we had forty-five women in Parliament. The head of Foreign Affairs is a woman. For the first time labourers have the right to organize trade unions. For more than three centuries Japan recognized public prostitution. Since the war this has been abolished.

Japan is changing, though it still has many shortcomings and difficulties to face. During the war 2,400,000 houses were destroyed by incendiary bombs; ten million people lost their homes and livelihood, and seven and a half million people returned home from abroad. Therefore many people are suffering in Japan.

Just at the end of the war there was a rumour that I should be assassinated by some soldiers because I was too much of a pacifist. At the close of the Sino-Japanese war I went to Shanghai, and in the Hick Memorial Church I asked for forgiveness from the Chinese because our Japanese army had destroyed many houses and killed many Chinese. When I came back from China I was arrested and put first in an army jail and then in a civil jail. The Minister for Foreign Affairs intervened and I was released. There was a rumour going round that there would be a big war between America and Japan, and I was asked by Prince Konoi, then Prime Minister of Japan, to go to America to talk about peace between Japan and America. President Roosevelt was very kind towards Japan. He declared on 27 May 1941, that there would be no war between Japan and America. Just a few days after his declaration the Japanese Army captured some of the cities of China, and everything was very bad. I came back to Japan. Prince Konoi was very

eager to talk about peace, so we talked about peace; but the army would not listen. Nine months before the end of the war I was arrested again by the Army police, but after nine days I was released because so many refugees were coming from different cities and I had to help them.

THINGS grew worse and worse. At the close of the war I hid in a forest near Tokyo. An uncle of the present Emperor became the Premier, Prince Gaskuni, and sought after me. His royal subjects went to my humble house twice, but I was away in the forest. When I appeared in Tokyo I was requested to go to the palace. The first thing Prince Gaskuni said was: "Mr. Kagawa, we are completely defeated at this time because of our low standard of morality. Unless we have Christianity there is no hope for Japan; Japan will be permanently destroyed. Therefore I ask you, please assist me and help me with the rebuilding of the Japanese country with the Spirit of Christ." I told him that it was useless to get the Government forces to propagate Christianity. I told him that during the war the Japanese Government laid stress on the importance of morality, but failed completely. I asked that he himself would be an example—that he would accept Christ and behave like a Christian, and that he would release at once 400 ministers of Christianity. He released these from jail next morning, and I began to assist him.

The Ministers of the Cabinet were so much scared of the occupying forces that they were unwilling to be much at General McArthur's headquarters. We had no food, no houses (about ninety-five per cent. of the houses of old Tokyo had been destroyed), so the Minister of Social Welfare asked me to go to H.Q. and beg for food to be given. I knew that shortage of food, lowering of morale, bad government, and the reaction of defeat in war, would eventually lead to a big revolution. So I dared to go to General McArthur's headquarters. I begged for food for millions of people in Japan. He was very kind and was willing to feed his enemies. Everything went smoothly. In the whole history of mankind there was probably never such a peaceful occupation by enemy forces: not a single soldier of the Allied forces was killed, nor a single Japanese. To-day one unarmed soldier can mingle safely with the Japanese. They trust the occupation forces. In the providence of God Japan began to change.

Particularly when we faced terrible destruction I felt the wonderful power of God. A great nation was destroyed, but when we come to think about Christ we have new faith in Him. The stories of the Book of Revelation are very real to us. We do not take these stories as things far away. When we lose faith in God and Christ we become brutal persons, more brutal than beasts. We never thought that the Japanese would be hailed like beasts in the Philippine Islands. I never imagined it, and yet, when we came to the crisis, we were changed persons, like devils.

Yet God is gracious, the God of the lost sheep. We read the wonderful stories of Jesus Christ in that most wonderful Gospel of St. Luke, that God is the Shepherd who looks after the one strayed

sheep, leaving the ninety-nine good fellows behind and going around, searching for the lost one. We may all experience "I was a lost lamb."

My father was one of the secretaries of the Privy Council of the Emperor. Japanese gentlemen could keep many wives. My father had two wives. The first wife had no children; the second wife, my dear mother, came from the Geisha class, a dancer: she had five children. The eldest son lived a most licentious life and kept more than seven wives, so he was not adopted. I was adopted to be the first wife's son. I lived in a big house, no love. She hated me. So I was a sad, weary, lost sheep. And Christ found me when I was a boy. I began to pray to God.

When I entered the high school boys of the upper classes went to bad places and brothels, and began to drink, and so I thought that I would be lost in that way. An American missionary, Dr. Logan, and later Dr. H. W. Meyers, taught me English with the New Testament. When I discovered that God the Creator was my dear Father it was a joy. In Japan Buddhism is a dead ceremony, Shintoism is a sort of majestic discipline—no use for a boy who is longing to be a good fellow. When Christ found me in the wilderness, being astray, I was taken back on His shoulder, and I began to pray to God, "O God, make me a good boy!"

At this time I lived with my uncle, who was the president of a big railroad company. He hated Christianity. I began to pray to God, but I could not openly confess that I had begun to pray to a Christian God, so I retired into my bedroom, and putting the cover over my head I prayed to God. I never went to church because if I were to do so I would be kicked out of my house. Eight months passed. I went to an American missionary and tried to borrow books on Christianity. I asked him if I could have some books written in Japanese about Christianity. "Oh yes," he said, but he asked me many questions. "Mr. Kagawa, do you believe in God?" I answered, "Yes." "Do you believe in Christ?" I answered, "Yes." "Do you pray to God?" I answered, "Yes." "How do you pray?" I answered, "Under the bed-cover, sir."

HE laughed and said, "Mr. Kagawa, why don't you come to church?" "Well," I answered, "then I should be kicked out from my house, which I don't like." And he looked at me and said, "Then, Mr. Kagawa, you are a coward boy." "Coward!" Every boy hates the word "coward," so I answered, "Well, if you think me a coward, then I will venture to go to church, but probably I shall be kicked out from my house."

So I went to church for the first time. On the third Sunday after I started to go to church I was baptized by an American missionary, and it was a joy. I was caned, and when I discovered that I could be a good boy it was a real joy. In high school I was taught that I was simply a descendant of a monkey, and I thought the reason I was a bad boy was that I was a monkey! But, left alone, I discovered that though I looked on the surface a monkey, at bottom I was a son of God. Oh, it was a joy!

When I saw that I was a son of God, being received to inherit the Kingdom of God through Christ, I thought it was necessary to help the poor folks of my mother's class. My mother, being very poor, had to sell herself to the Geisha house, so I thought it very necessary to go to the slum district of Kobe. And because Jesus sought me out, a straying sheep, so I had to look after sheep who were straying in the wilderness.

THERE was a house that had been vacant many years because there was a rumour that it was haunted by a ghost. A labourer had been killed there, and the ghost of that labourer was haunting the house. The house was very cheap to rent, so I entered into that house, and I made my bed right on the spot where that man was killed and tried to discover whether a ghost would really haunt me. And the ghost did not come. Then a rumour went round: "That young man is really a peculiar fellow. He went into that house and the ghost doesn't haunt it!"

A young pedlar came to that district, a dealer in bean-curd. He offered a basket to a man. The man was hungry, and struck him on the head, and killed him instantly. He was arrested and put in jail. From the first night in jail the ghost of that boy began to haunt him. The judge had sympathy with him. He was released after eighteen months, and he ended by coming back to the lodging-house of the slum district. He was haunted every night. He came to me and said, "Mr. Kagawa, does a ghost come to you? Does a ghost haunt you?" "No," I said. "Well, will you kindly take me into your house? Probably the Heavenly God is protecting you, so I need your assistance." And so I thought it was rather a pity unless I would take him, and I took him in. He said, "Mr. Kagawa, please put me in your bed." "What!" He went on, "Probably God will give special energy to you and power from above will go through your body to me if I hold your hand." So when I went to sleep he came into my own bed and grasped my hand clutching so closely that I could not move my arm at all. And then he couldn't sleep. In the middle of the night he released his hand from my body, and then he dreamed about the ghost and screamed out so I had to wake him up. Eventually that person was healed, staying with me.

Then another man came along. This man had killed his wife in his bed. He was put in jail for more than four years, but that wife's ghost began to haunt him, and hearing that I could drive away the ghost, he came along to me and said, "Mr. Kagawa, please help me. I can't sleep because my wife's ghost haunts me every night." I said, "All right, come on!"

So I had many pals living with me, and particularly that man, who had a terribly evil past. His hair stood on end because he was so haunted by the fearful things he had done. But that man also was cured.

I am sure that if we will give our lives to the poor and needy, the stories in the Gospel can be our own experience.

Let the People Read

WHAT SHALL THEY READ IN INDIA AND PAKISTAN?

Ruth Ure

THE relation of supply and demand is at once fascinating and baffling. It urgently needs study at the present moment in connection with several missionary policies, pre-eminently in the field of Christian literature. Demand we have succeeded in creating, by no means yet as we dream to create it, but already far beyond our ability to supply. We shall pay a terrible price unless we are brought sharply into immediate action.

Fattan, for instance, and her husband learned to read. They were the only Christians in their remote village, but they trudged in to summer schools and patiently plugged away at the Persian Punjabi *Key to Knowledge* till they became literate. That was eight years ago. And now? Well, they have the New Testament. The inspired faithfulness of the Bible Society ensures this in almost all of the languages of India and Pakistan, and Fattan is fortunate that the Punjabi translation is very simple. She has also some dog-eared paper booklets, a hymn-book and a few Christian stories. These are well written and illustrated. It is the paucity that is so pathetic. If they lived in the city they could get more, some very glittery books with equally glittery morals, not to be trusted. It is fortunate that so many of these countries' new literates are rural, removed from book-stalls, until that day when the Church can provide enough good reading material to stock libraries, meet eager minds, and influence the general market. But we will have to move fast.

Padma is raising a family. With her background of middle-school education she reaches out for materials to help her in this vital task. The Tamil edition of the *Christian Home* magazine is her chief adviser, and the Tamil *Treasure Chest* a monthly joy to her children. Each wall has a Christian picture painted by an Indian artist. The little bookshelf contains some biographies, prayer-books, a play or two, several pamphlets on health and child-care, story-books for the youngsters. But there are so many daily problems her little books do not answer, and the story-books are known by heart, with so little new available. Oh for more, much more! Fortunate the folk who know English and can secure the wide range every family needs.

Over in Bihar, theological student Das wants his Hindu friend to know and love Christ. He is seeking Hindi books and articles to that end. But the commentaries and Bible dictionaries and church histories which are the available basic tools of his trade are scarcely the volumes to lend to his friend. What would he not give for thoughtful, persuasive evangelistic presentations of the Gospel, whether in the form of tract, or poem, or narrative, or apologia! Many of his friends would read if only he had the right thing to give

them. For that matter, his own preparation would be far better could he have the materials on doctrine and ethics and pastoralia which are still paper-plans for all areas.

THUS runs the picture, darker in some of the fourteen major language-areas, not much brighter anywhere. Some literature for each type of person does exist, but far from plenty. Remembering all the handicaps, and particularly the one of language, which involves endless translation, and then such a small circulation as to make costs unreasonable, the Church might actually boast that much has been accomplished. Half a dozen languages have quite respectable catalogues of available Christian publications. But one glance at the task of making the Lord winsomely known to all classes and conditions, and at the opportunity of this particular year in history, brings down the head in shame.

Never before have India and Pakistan had such a large reading public, and such an inquiring mind. The rise of commercial publishers, the amazing increase in vernacular newspapers, the new magazines which rise and fall, the book-stands along the streets, bear witness to a new situation. In spite of the prevalence of illiteracy, the presses are beginning to mould public opinion. A really powerful programme of Christian literature, particularly in the official languages of Hindi and Urdu, would be the most strategic approach the Church could make.

What can be done?

"The main difficulty is authors." The early days of translation and missionary authorship have been largely superseded. The search is now for men and women who will write for their own compatriots. Some have been found. The Christian Literature Society, Madras, has gathered an editorial board of such trained writers. Other publishers are similarly augmenting their staffs. One or two talented men in government posts consider that their contribution to the Christian movement can be through writing. There are many would-be writers. The basic need is to give them training and encouragement. One method is through conferences of authors and artists, most successful in the Telugu area, in which a fellowship is established for the purpose of criticizing each other's manuscripts and supporting each other in prayer. Another is through offering correspondence courses in the technique of writing. A third is the establishment of a school of journalism in connection with one of the Christian colleges. Only two of the universities in these countries offer journalistic degrees, so the Church has a real opportunity to pioneer. Exploration of the matter is now going forward, and an expert has offered his services for a year or two to inaugurate the school if plans can be worked out.

Paper is no longer "the main difficulty." The gift shipment of tons of paper from North America in 1949 made possible publication of manuscripts which had been waiting years. Now supplies can again be bought on the market. There are over thirty Christian presses. Of these half a dozen are staffed by experts and equipped to do superior work. A brand new one is the *Masihi Isha*, at Khana, in Lahore, with a fine offset machine and a dedicated staff,

prepared to produce Christian literature. In Mysore a Christian Literature Society art press is being developed, to serve the whole of India with colour and beauty. Through the National Christian Council scholarships are being awarded annually to a Christian candidate for five years' training as a skilled printer.

"The main difficulty" is cash. Publishing costs now three times as much as it did ten years ago. Every Christian publisher is facing the very serious problem of lack of capital. Each bemoans the necessity of doing commercial jobbing in order to maintain the business on a sound financial footing, and thus being unable to give primary attention to Christian publication. To meet this situation the National Christian Council has been building up a revolving fund. Hitherto subsidies have been for the purpose of reducing the sale price in view of the low economic level of the purchasers; that is, subsidies have covered the difference between cost of production and the amount to be recovered from sales, and have helped only the consumer. Now the revolving fund will make it possible to lend to the publishers limited capital for some of the needed Christian books.

"The main difficulty" is distribution. If circulation would justify editions of more than the customary two thousand, the cost of production would be lowered, and, far more important, the effective fruitfulness of the message increased. South India is having marked results from the institution of Book Fairs. Personnel and supplies go out from the Christian Literature Society to put books on sale for a concentrated day or two in a school or community, making it a gala occasion of sociability and interest; and hundreds of volumes are intelligently sold. Such a stirring of enthusiasm ought to be followed by inauguration of bookstores. There ought to be a way whereby Christian books can be displayed and sold in general stores.

THESE are problems as yet unsolved. Gujarat wants to open an interdenominational book-store, so does East Punjab. Theoretically every city ought to have one, and every village a reading-room; resources at present do not even allow of one in every province. Yet a few are thriving, such as the Evangelical Book Depot in Calcutta and the Punjab Religious Book Society in Lahore. Evidently it can be done. And perhaps *some* day there will be book-vans to carry supplies to the inaccessible places!

Dreams of these possibilities, and the planning of practical steps toward them, together with good solid work on a comprehensive programme for production of literature of all types, are officially committed to the new Board of Christian Literature under the Christian Council. This replaces the Indian Literature Fund, which has functioned so faithfully for decades in distributing subsidies and developing projects. The Board is composed of representatives from: (a) the Provincial Council literature committees; (b) the National Christian Council related bodies, which are involved with literature projects, such as theological education, Christian home, Medical Association, etc.; and (c) the Service Council of Christian publishers, presses and book

depots. This last is a long-desired but newly achieved council to make possible interchange of technical assistance and of various materials, and will serve to advise the Board. Its trade bulletin is being published by the generosity of the Baptist Mission Press, Calcutta.

In other words, to meet the new day reorganization has been effected. The main body of Christian literature in India and Pakistan has long been a co-operative possession and process, both within these countries and without. Support from abroad has made directly possible many of the most significant publishing projects. The most recent example of this is a splendid gift from England toward the provision of devotional books in Tamil and of theological books in Telugu. The ongoing example i the maintenance of the specialis societies and of the Literature Fun of the National Christian Counci And now there will be a nev co-operation in the inter-Asia sharing of those books which locally produced, are potentially c value to the whole Church in Asi for the building up of its own fait and life and for the evangelizatio of all neighbours.

But none of this is enough. Fc a day like this the fire of God i needed. The Church is organizec but unready; we need to have ou eyes and our hearts opened to th urgency of the opportunity t provide these reading millions wit those words which reveal the livin and eternal Word.

The Church at Work in Palestine

THE Jewish people now in Palestine have come from countries which were a least nominally Christian. The task of the Church is to help the new Sta in its early struggle. The Church of Scotland has now reopened all its stations i Palestine. A year ago it had no work there. Its premises at Jaffa were damage by bombing and the church and mission at Safad were blown up. There is n compensation for these losses, which are estimated at £18,000.

The well-known Tiberias hospitals were restarted in September, 1949, by D Torrance; Tabeetha school at Jaffa has been reopened, although the headmistre is having difficulty in staffing it. The Rev. A. Scott Morrison has gone out t St. Andrew's Church, Jerusalem, and is also in charge of the evangelistic wor in Israel.

The main difficulty in work in Israel is the fantastic cost of living. Catering difficult and very costly, prices of all goods being far higher than in this country

The Church is co-operating in all its work with the Israeli Medical Servic and educational programme. There are not enough hospitals, doctors and nurs to care for the population, many of whom arrive undernourished and ill. Mar of the immigrant Jews desire a Christian education for their children, and th Church of Scotland has, at present, the only Christian school remaining in Israe It is difficult to estimate how long the Church may be able to continue this work— probably from five to ten years, when the Israeli State may be sufficiently esta lished to take over entirely the education of its people and the medical service Until then the aim of the Churches co-operating in this work must be to lay th foundation of an Israeli Christian Church.

Problems of a Translator*

A study from experience in the Ruanda and Rundi languages

Rosemary Guillebaud

The missionary translator is frequently faced with a series of problems which arise from translating into closely related dialects. He is first confronted with the difficulty of determining whether such a translation should be made, and he must constantly be aware of the conflicting problems of linguistic form and meaning. Miss Rosemary Guillebaud has had remarkable experience in these very problems and she has distinguished herself by the ability and keen judgment which she has applied to them. The following account does much to bring the problems into sharp focus. (Ed.)

IN 1935 the Danish Baptist Mission working in Urundi sent the manuscripts of Matthew and John to the British and Foreign Bible Society, asking that they should be printed. The experts in the Bible House were a little doubtful about it, as to their eyes the language seemed so similar to that spoken to the north in Ruanda that it hardly seemed necessary to have a special version for Urundi.

My father, the Rev. H. E. Guillebaud, who had spent seven years on translation work in Ruanda, and had translated the New Testament and Psalms, was in England at the time, and the Bible Society sent him the MS. and asked his opinion on it. After careful study he felt that the language was probably sufficiently different to require a separate translation, and he was asked to go out and work on the New Testament, at the same time verifying whether his opinion was justified. He went out accordingly in 1936, but when he arrived circumstances over which he had no control forced him to spend nine months of the year he had at his disposal on the translation of the Pentateuch in the Ruanda language. When at last that was finished he had yet to learn Rundi, and find out how extensively it really differed from Ruanda, and above all how readily a Rundi person who had had no contact with Ruanda could understand the Ruanda language.

At first the differences seemed to be mainly along the line of vocabulary, with some grammatical variations as well. Then he discovered that the vocabulary differences were far deeper than he had realized. He had been translating some hymns in Ruanda just before coming to Urundi, and he sang one of these to some Urundi people. It was "The Lord's our rock, in Him we hide." He asked if they understood it, and the reply was: "Yes, but what has a cow got to do with it?"

"A *cow*?"

"You sang, The Lord's our *gitare*, didn't you?"

"Why, what does *gitare* mean in Rundi?"

* *The Bible Translator*, to which we are indebted for this article, is edited by Dr. E. A. Nida and H. C. Rutgers, and is a valuable periodical for the assistance of Bible translators. It is published by the United Bible Societies.

"It means a white cow. Why did you say that Jesus is a white cow?"

Further inquiries brought to light many similar instances of words which were the same in both languages but had either opposite or totally different meanings. He found that the Ruanda word for "just" meant "unjust" in Rundi, and the Ruanda for "unjust" meant "just"! Thus they had been proclaiming the "Unjust God" to the Urundi people without realizing what they were doing.

The necessity for a Rundi New Testament as apart from the Ruanda one was seen to be real, and in the short time left to him my father translated the two remaining Gospels of Mark and Luke and seven of the shorter Epistles, namely Galatians to 1 Thessalonians inclusive, and 1 Peter and 1 John. These he took home with him in 1937, and the Bible Society printed them, together with the two Gospels translated by the Danish missionaries. Of course, they had been hurriedly done, and it would be necessary to revise them when the whole New Testament was translated, but in the meantime it gave the Urundi people something they could understand.

After my father's death in 1941, the secretary of our mission, Dr. A. C. Stanley Smith, who has translated large portions of the Old Testament into Ruanda, asked me whether I would consider finishing the Urundi New Testament as there was now no one to do it. I had been studying Ruanda, which I had learned as a child, and I knew no Rundi at all, beyond a few words, so it seemed strange to be asked such a thing, but God had been all along preparing me for it.

I had always wanted to do trans lation work since I was abou thirteen, and had always been keen on languages. While at the univer sity I had changed over after two years from modern languages to theology in order to learn Greek so that if the chance of Bible trans lation ever came my way I should at least be partly equipped for it.

DR. Stanley Smith's sugges tion burned in my mind and I felt that somehow it was a call from God to tackle the im possible. How could I, a new missionary of a few months standing, even contemplate such a thing? Nevertheless, in July the chance came to make an attempt at it. My father's native helper, Stefano Ndimubandi, had been ill for months in the hospital but was beginning to recuperate He had nothing to do all day, so I went and spent a few hours with him daily, changing the Ruanda words for Rundi in the openin chapters of Acts. I would read a few words, and Stefano would tell me whether they were correct in Rundi, and if not he would give me the substitutes. At first wrote down what he said almos blindly, though I questioned every thing and tried my best to under stand his answers. Bit by bit th differences between the two lan guages began to be clear to me. was very excited when I firs discovered the rule for the forma tion of the future of vowel-stemme verbs. These verbs had bee puzzling me by their behaviou and suddenly a possible reaso dawned on me. I applied it to number of cases, and each tim Stefano said it was right. In th way I discovered a piece of gram mar without having learned it fro

a grammar book. I had nothing but a Ruanda grammar to go by, as at that time the only Rundi grammar in existence (written in French) was out of print, and this particular problem does not exist in Ruanda.

IT was very exciting when Stefano asked the meaning of a Ruanda word he did not know, and I had to try to explain to him in my halting Rundi, but when he gave me a word which by questioning I found to correspond with my description, my delight knew no bounds. I wrote every new word in an exercise book, and I now have seven books full of words.

By working a few hours every day I had Acts 1—12 finished before Stefano left the hospital and returned to his teaching job in the middle of August. I then got in touch with the Danish Baptist Mission and the Rev. H. P. Jensen said he would like to go through my work with me. Accordingly in September Stefano and I went to Musema, the Danish mission station, and spent a week there going through it. I was very nervous, and defended my precious manuscript like a mother her newly born babe; but I soon found how full it was of imperfections! I can still remember the discussions we had on most of the verses in those twelve chapters, but, interesting as many of them were, there would not be space here to mention more than one, which was the most curious of all. It was in Acts 3, the healing of the lame man at the Beautiful Gate, when Peter says to the man, "Look on us." I had employed the same tense as the Ruanda version, the simple imperative, with the object prefix *tu-* meaning "us." Mr. Jensen questioned the word, but I could see nothing wrong with it, and both Stefano and Mr. Jensen's helper Emanueli Sibomana said it was good Rundi and made excellent sense.

"But what did Peter and John want the man to do?" asked Mr. Jensen.

"To show them his lame feet, of course," said both our helpers together.

I was amazed. How could "Look on us" have such a meaning? But it was exactly what Mr. Jensen had expected them to say. It so happens that the prefix *tu-* can either be the object "us" or the subject "we," and the form taken by the simple imperative when preceded by an object prefix is the same as the subjunctive. Thus *turabe* can either mean "Look at us" or "We would look," i.e., "Let us look." To the Urundi reader "Let's have a look" was far the most likely thing for the apostles to have said, as they imagined them wanting to examine the cripple's ankles before healing them. At first we could find no way out of this difficulty, as it is very rare that the meaning of the prefix is not self-evident by the context, but in the end we used the "polite form" of the imperative *n'uturabe*, which could not possibly have any other meaning.

One of the things I soon discovered was that the language spoken round Musema and in the northern part of Urundi differs in many respects from that spoken in the south where I worked. In the very passage I have just quoted we had great difficulty over the word for "ankles." The word used at Matana (my station) and in the south for a person's ankles refers

in the north only to the hocks of cattle or sheep. The northern word for the human ankle, literally, "the eyes of the feet," is a children's word in the south, which, if used in ordinary speech, would make everyone laugh. In the end we had to say, "his feet and *joints* received strength" as the only way round the problem.

For the next three years I worked on the remaining books of the New Testament, meeting every three or four months with Mr. Jensen to revise and correct my work. Stefano had been set aside from his teaching to be my helper, and Emanueli Sibomana became the representative of the language spoken in the north.

I WISH I had the space to tell you of the many interesting discussions we had during those years over some of the difficult passages. 1 and 2 Corinthians in particular raised many problems, e.g., "A night and a day I spent in the deep." Quite straightforward to us, but how translate it for people when most of them have never seen a bigger expanse of water than a mountain stream? The only word I knew for "deep" was a word signifying "depth," but it meant "deep down," i.e., "at the bottom," so was of no use. Stefano had seen Lake Tanganyika, so I explained to him that it meant out in the middle, where you could not touch bottom. He gave me the word *igezi*, but when I produced this at Musema, Emanueli said he had never heard of it. When he understood what was wanted he brought forward another word *umutanga*, but immediately Stefano said that round Matana that word meant in the middle of a crowd of people who were either fighting or were otherwise excited over something. Neither of the words was of any use, so we searched for a third which would be acceptable both to north and south, but could find none. Eventually we had to put a big cross in the margin and leave the word for the time being, keeping our ears open for another. That was in 1942, and it was not until 1946 that a third word *idamba* was found. It is not a very common word, as it is known mostly to the old people, but at least it means the same both in the north and in the south. It was also known to the lake-side dwellers, whose vocabulary in regard to all things to do with the lake and fishing differs tremendously from that of the people in the rest of Urundi.

The lake dwellers in fact produced further problems for us over fishing terms when we reached the revision of the Gospels. Fishing is practically unknown in the mountain streams and rivers, so there is hardly any vocabulary for it upcountry. In Matthew 4:18 we read that Jesus saw two brethren "casting a net into the sea." The word we used for net, *urusenga*, is used all over Urundi for a fishing net whatever it is like, but when I read this to some people who live by the lake, they said it was the wrong word, as from the context this happened during the daytime and *urusenga*-fishing is only done at night. It appears that the *urusenga* is something like a shrimping-net, and is used on moonless nights, when the fishermen hold flares over the side of the boat and attract a certain variety of very small fish which swim about in shoals. The net they use for daytime fishing is something like a drag-net and is called *urukwabu*

On inquiry inland, I never discovered a single person who knew this word. It was obviously the right one, technically speaking, but we felt that the few thousand lake-dwellers could not be weighed against almost the entire population of the country, so we had to employ the up-country word, putting an explanatory note in the margin that by the lake this net is called *urukwabu*.

In mentioning this story I have anticipated what I am going to say next, namely, that when the rest of the New Testament was finished we began revising the portions already translated by the Danish missionaries and my father. The revision of the four Gospels and seven Epistles mentioned above took another two years. During that time I also finished the Acts, which I had left off at chapter twelve. The first twelve chapters needed largely re-translating, as they were a trial effort done when I knew very little of the language. 1 and 2 Corinthians also needed revising a second time.

I think I must put in a word here about the Psalms. There were great rejoicings when I said I would try to translate them. For years they had only had the Ruanda Psalms, which in places were very hard to understand. The hardest of all perhaps is Psalm 65, which was read in church one harvest festival, our African vicar, a Ruanda man, reading one verse, and the congregation (those who had Ruanda books, that is) reading the next. Of course, each person translated freely into Rundi as he went along, and I have never heard such a mixture of renderings as resulted! Most of them couldn't understand more than about half of it, and so many of the words had other meanings in Rundi that one wonders what it was that they understood. As for those who had no books and were just listening, I doubt if they got a word of what was being said in the alternate verses. The Ruanda word for "strength" in verse six means "witchcraft" in Rundi; literally therefore, "God is girded with witchcraft." The word for "furrow" in verse ten means in Rundi the "groove" made in the ground inside a hut which is in building. Into this groove the framework for the interior partitions of wattle and daub is driven. "Fatness" in verse eleven means in Rundi a "white sheep"—"Thy paths drop a white sheep"—and so on.

As each book of the translation was finished through the years, copies were sent to all the missions working in Urundi. Besides our own mission (the Church Missionary Society) and the Danish Baptist, there are Friends and Methodists, and a branch of the Worldwide Grace Testimony Mission. These missions had read through the manuscripts and sent their criticisms, which were sometimes linguistic, sometimes questions on the actual translation of words. For instance, in Luke one mission queried the translation of "baptism unto repentance" (chap. 3: 3), another said that in their area the word used for "fever" in chapter 4:38, 39 meant "fire," and so on. All these criticisms had also to be gone through and checked.

In January 1947 we spent a wonderful week reading through the whole New Testament with native representatives from all the missions. We had six days at our

disposal, and by dividing ourselves into two groups, with representatives of all the different areas in each, we managed to read right through from Matthew to Revelation. It was intensely interesting watching the reactions of the different delegates, as they heard many of the matchless words of grace for the first time in their own language. Points which had been completely obscure to them in the Ruanda version suddenly became clear, and they would interrupt to exclaim, "We never knew it meant that!" This reading was most valuable, as we had read it ourselves so often that it was familiar, and the meaning was perfectly clear to us; but they, hearing it for the first time, were frequently able to point out things which could be better expressed, and sometimes suggested new words which had not been thought of to render points which we had found very difficult.

Before anything can be printed it has to be written out for the printers, and before that can happen a spelling must be agreed upon: I think the orthography of Rundi has caused more difficulties than anything else. There was no fixed orthography, and although the main trend was the same, each mission had variations: but before the New Testament could be sent to the printers it was essential to have an agreed spelling to be used by all the missions. It is no easy task to do this, as those who have tried will know, and it is particularly difficult to please everyone—impossible in fact! During the six years I spent on translation work we had three orthography conferences, and each time there was dissatisfaction and "heartburning" for one or more parties. Also they resulted in new changes of spelling for me! My original manuscript begins in one spelling, goes on in another, and ends in a third!

These are at least some of the translator's problems before the entrance of the printed Word may give light and men may turn "to serve the living God."

Protestantism in Italy

SIGNOR SCELBA, the Italian Minister of the Interior, in a recent interview with a representative of the Associated Press, declared that Protestant activities were part and parcel of the Communist movement. These attacks caused the Federal Council of Evangelical Churches in Italy to pass for publication a communiqué which contained the following statement:—

"The Commission of the Federal Council of Evangelical Churches in Italy for the study of the revision of legislation relating to forms of worship other than the Roman Catholic affirms that, while certain responsible circles are displaying eagerness to take any and every opportunity of befouling the reputation of Protestantism, the authorities concerned appear in no way desirous of putting into effect the principles for the protection of religious liberty and the rights of the subject which are laid down in Articles VIII, XVII and XIX of the Constitution in spite of the repeated representations of the Federal Council. . . ."

The communiqué requested that religious liberty should be defended and legally protected in all its forms, and reaffirmed that Protestantism in Italy had as its sole aim the proclaiming of the Kingdom of God and neither favoured nor upheld any particular political ideology.

This communiqué, unanimously approved by the Federal Council of the Evangelical Churches in Italy at the end of January, was published after the formation of the new Italian Government.

Rome : 1950

Rome, Holy Year 1950.
End of February.

DEAR Friend.—We Romans wonder sometimes if there is really a Holy Year on. Perhaps one sees more about it in the foreign press than in the streets of Rome. Several millions of pilgrims were announced, but except at Christmas we have not seen many, and even then only 30,000, two-thirds of whom were Italians. Cardinal Spellman is here now with 515 pilgrims for a beatification; that is also far below the mark. Perhaps the high season will bring more, but we always had foreigners as tourists during the high season anyway.

We have seen few pilgrims; on the other hand we have seen some "excommunicated."* They streamed through on bicycles cheerfully shouting: "Here come the excommunicated!" . . . They were workers of Rome protesting against something or other. So we know that there is a Holy Year and that there has been an Excommunication. Perhaps we Romans have registered these facts more quietly than other Italians, for they hear about these things while we make them.

Moreover, the Church is facing new conditions. Her resolution and attitudes on local questions become known everywhere now that there is the radio and widespread international communications. What is meant for Prague may raise a problem for Texas. The Church is aware of the difficulty, and, while maintaining the old methods, has had to soft-pedal here and there. Excommunication is to be proposed only by the parish priests, a rather kind-minded lot. So more appeals are going to be made than sentences passed.

It is true that the Church is in no easy position. She thinks in terms of history. There was a time when Islam's great tide was threatening from without and the hot-bed of heresy from within, and the Church is thinking in the same terms now. Heresy does not kill the Church, though it tries to make her to be born again and the process is painful. With her long historical experience, and with the settled ways of thought that experience brings, the Church has now to face the new enemy Communism; in Italy it is this situation that is creating difficulty for Protestantism.

Amongst the appeals to unite against a common enemy some have been made in no ambiguous way by the Pope personally and are addressed to the Protestant Churches. It is difficult to say whether real expectation lies behind them; such moves are part of larger policies. But even when taking them at their face value, the Protestants in Italy are entitled to ask themselves to which of the four winds the Church is turning her face when such appeals are made.

The Holy See might have felt embarrassed, once upon a time, by the coincidence of interests between Protestant anti-Communist nations and the Holy See itself. Boldly it decided to stress that coincidence, paying thereby a doubtful tribute to what was called once "Protestant public opinion" abroad. The move was a particularly bold one, for it depended on the fact that Protestantism does

* Members of the Communist party who have been excommunicated by the Roman Catholic Church.

not reflect one international political attitude only. The Roman Church knows that the Protestant Churches include men like Bishop Dibelius who are willing to deal with the Communists, and that, in consequence, people unwilling to deal with Communism may be driven to Roman Catholicism. It cannot however be said that the Roman Church never deals with Communism; it is said in Rome that the Italian Communists supported the inclusion of Mussolini's Concordat with the Vatican in the Constitution in return for political advantages.

Italian Protestants have no choice but to live in such an atmosphere. Under Fascism their Anglo-Saxon co-religionists abroad gave them sympathy because Fascism was anti-Anglo-Saxon. Now, under Christian-Democrats, most Protestant Anglo-Saxons advise their co-religionists in Italy to be glad they have avoided Communism. In other words the coincidence of interests between the Holy See and some anti-Communist nations makes for greater difficulties amongst Italian Protestants than before. Not that Italian Protestants are Communist or that they were anti-Fascist before; it must be remembered that, if in an Anglo-Saxon nation it is difficult to believe that a Christian is free to adopt the political attitude that seems best to him, in a Catholic country it is even more difficult, and if the Roman Church had her way it would be quite impossible.

The Roman Church knows that Italian Protestants are only a minority; that does not prevent the Roman Church from taking them seriously. They stand for ideas, and ideas are never so strong as when upheld by minorities. This is what a democracy often forgets for it is ruled by the majority; but the Roman Church is no democracy. It makes no appeals to Italian Protestants. They are not worth it. Numerically they are too few; ideologically they are too opposed. The appeal is directed, for other purposes, to other groups abroad where other interests coincide. These appeals, if sympathetically listened to, will complicate the position of Italian Protestants who will be described abroad as stubborn heretics opposed to the defence of western civilization.

THE Roman Church acts quite logically. She regards herself as the beleaguered City of God. She calls everybody in to man the walls. She tries to crush internal dissenters like the Italian Protestants who are within the walls. If the viewpoint of the Roman Church is accepted by Protestants abroad Italians should not be Protestants and Protestants should not be Italians if only for political reasons.

Viewed from the angle of the Roman Church, Protestant activities in Italy come under two groups. The first includes denominations generally calling themselves "Churches," such as the old Waldensian "heresy" stretched from the Alps to Sicily, the Methodist and Baptist Missions and a variety of Brethren calling themselves "the Church of the Brethren" and dating back to the Italian wars for unity. The second group is composed of denominations calling themselves generally "Assemblies" and not "Churches," for instance, the Pentecostals are called "The Assemblies of God in Italy." Most of these have received

fresh impetus from co-religionists returned from the United States after the last war.

THE Roman Church follows her own logical line in Italy, being less heavy-handed on the "Churches" than on the "Assemblies," so as to avoid encouraging a common front. The Church takes the view that Churches are less dangerous than Assemblies because at least socially there are more of the middle-class in them and fewer of the proletariat. It is true that the grip of the Assemblies on some southern *latifundia,* where tense peasants live like *moujiks,* gives greater concern than hymn-singing by Assemblies of little landowners in Piedmont. Well-fed, football-interested workers of the north will not make revolutions; but malaria-ridden, hate-nursing peasants in the south, illiterate and passionate—that is another story.

So the Church is trying to make it clear that "Churches" should be sensible and make no common cause with "Assemblies." Assemblies are often charged with favouring Communism. In cases where the Communists have already charged the same Assemblies with being emissaries from American secret services they are accused of serving Communism without knowing it. It was due to such mix-max that the Ministry of the Interior gave out a statement concerning the orphanage opened by the "Christ Church" from Texas near Rome. The unfortunate Christ-Churchers found themselves solidly slandered by everybody. You never quite feel the same afterwards.

You don't indeed, especially in a land like Italy, where regulations are always so terribly restrictive that it is up to the official to apply them according to common sense, and where it is so easy to make them crampingly burdensome without appearing anything else but a conscientious civil servant.

I shall quote an example: last Christmas or about that date post-office workers staged a strike for higher wages, not by renouncing work but simply by applying regulations literally. That made life impossible for all concerned, and the Government had to yield, because postal regulations could, if applied, make a postal service impossible.

By applying the same methods one can prevent religious meetings, put a pastor in jail for a few days, prevent Bibles from passing through the Customs, in fact one can make Protestantism very difficult and yet only appear a strict state official. Somebody said quite realistically that Italy is the land where you must ask as a favour what you are entitled to by law. Such experience is reminiscent of the old story of the secular arm to which the Church only notifies the existence of heresy. Then heresy is crushed as a sin against the State. In Moscow they make you drink something and then you confess. Here you are not offered anything to drink, only you suddenly find the law is different from what you thought it was, and it is always against you.

In spite of all we also enjoy, by Constitution, religious liberty. By Constitution, ah, that is the trouble.

Surely we are glad we are not under the Communists, but that alone is not enough.

With the best regards,

XZ

India's Women Train for Service

Margaret Wigan

INDIA has now taken over control of her own affairs politically, and it is more than ever of importance that church affairs should pass into Indian hands. There has been, as is well known, a movement in that direction for some time, but complaints have been made on both sides that the results have not always been satisfactory. On the one hand, Indians complain that Europeans are not willing to hand over real control, while on the other hand it is said that truly responsible Indian leadership is hard to obtain. In view of the deep experience of Christianity undoubtedly shared by both sides a solution must be found.

More and more, at least in South India, of which the writer has at present most knowledge, attention is being concentrated on adequate training for future leaders. As regards the training of women, it has until recently been the practice for the few women of advanced education who are leaders in Church work to be sent to Europe or America for training. There will probably always be some place for this programme of wider travel in all Churches now that we recognize that narrow nationalism is a very real danger to Church life; but in India it has meant that most women leaders have had their training while out of touch with the present trends of Indian thought and, of course, at a very heavy cost.

There seemed to be a need for a place in India for the training of Indian women of advanced education. They would have to be able to work easily in English in order to take advantage of the opportunities of some big centre at which they could meet readily with the leaders of Christian thought from all parts. They would thus be able to obtain first-class theological lecturers and have the chance of hearing of the many different methods of missionary work which are being tried, as well as receiving inspiration from such leaders.

With this idea in view an experimental course for such women was opened at the Women's Christian College, Madras, in 1945 and 1946. In the first year three, and in the second year four, women came for the training. In 1947, however, the work had to be dropped owing to the lack of a building (for it was not felt right to house it in the Women's Christian College any longer), and there was not at that time anyone to be warden of it.

In January, 1948, when sufficient funds had been obtained to make a beginning, a new building entirely separate from the Women's Christian College was begun, and in July, 1948, six students were received into the still unfinished building. Two of the six members had training diplomas as well as university degrees before they came, and all had previous experience of high-school teaching or of missionary work, and were conscious of a vocation for missionary work.

The course which is followed depends, as did the earlier courses upon six basic subjects. These are Old Testament, New Testament Christian Doctrine and Church

History, Prayer and Meditation, Comparative Religion and Pastoralia. In addition, shorter courses of study are held on various subjects which are of vital importance in Indian missionary or social work. A course on nutrition, in which the Women's Christian College specializes, is held throughout the year, while shorter courses are held on subjects such as bookkeeping, the Christian home, and elementary points of legal practice. The course is at present designed to last nine months only, beginning from July, and it can well be imagined that it is hard enough to fit in during that time anything like what may be required, but it is hoped that a real habit of study and observation will have been formed.

Study travel is to be one of the features of the course, and would seem to be worth describing in some detail, both because readers may be interested to assess its educational value, and for the fact that it gives some picture of the general position of the training of Indian women workers for service in South India. Sheer expense has prevented us from extending our travels to North India, but the course is also intended to take candidates from North India, and it is hoped that one or two will come from there next year. Nothing is more dangerous in India than to generalize from one part of India to another, so that the present remarks should be taken as shedding light only on South Indian conditions. One of our students represented us at a conference at Allahabad last Christmas; in this way we try to make our contacts as wide as possible.

Our December travel was last year preceded by a conference of women Church leaders in Madras. I was asked to obtain the syllabus of study from as many different courses of study for women church workers as possible, so that a unified picture of the training of women for the work could be obtained.

IMMEDIATELY after the Conference those of our members who were strong enough for our strenuous programme set out. This time we were to go to the extreme south, whereas our September travel had taken us to such famous nearer missionary centres as Vellore, and the Tirupattur *Ashram*. This time we took the night train to the south as far as Erode, and then for the first few days studied the ex-Methodist area of Dharapuram, in which one of our members had already worked. Our study of the district was preceded by a talk by a district missionary on the history of the development of the work in that part. This presents features in common with some other places in South India, and is therefore worth summarizing.

First came a long period of stagnation; then a startling conversion which seemed for a time to be almost a disaster because it raised so much opposition, and then a time of steady progress began among two depressed castes who spread the Christian teaching from village to village. By good advice which led to their taking work in the hills during part of the year, the new Christians have been able to obtain release from their utter dependence upon their usual high-caste employers. Our students spoke at two evening meetings in these villages, and it

was possible to see that the first of the two castes to be converted showed better economic conditions and greater hopefulness than the others.

BEFORE taking the train further south to Travancore, we fitted in a two-hours visit to the new social settlement of Gandhigram, near Dindigul. This is not intended to be specially Christian, but has been founded, as its name suggests, to spread the ideas of Mahatma Gandhi. It trains teachers in basic education, basing its teaching on the ideas of its renowned patron on spinning and weaving. There is a large acreage of land still to be developed, and it is hoped to train social workers who will be stationed in villages to work for the uplift of the neighbourhood. It enshrines ideas which are becoming very dear to the hearts of Indians both from motives of enthusiastic patriotism and from reverence for the ideas of the great leader.

It is well that our Christian students should learn to co-operate with the great ideals of India apart from strictly Christian work, for there has been in the past a great danger of Indian Christians becoming isolated from their fellow-countrymen and looking on India from what is regarded by many Indians as a foreign point of view. It is interesting to notice, however, how many Christians have become accepted leaders in many enterprises which aim at the improvement of the conditions of the underprivileged, quite apart from what is usually regarded as mission work.

In Travancore we made Martandam our first centre, and studied the fine work of the Y.M.C.A. resulting from the original pioneering work of Dr. Spencer Hatch in social uplift, which he has described so well in *Up from Poverty,* written in days before the possibilities of such work had been grasped as they are to-day. It was interesting to see that his ideas are really taking root in the neighbourhood. We saw a village where every spot of ground was made to be productive in some way. There were fruit trees in what was a rubbish heap, a beehive in one corner, and a poultry house for the improved breed of poultry—producing eggs nearly double the size of the local breed, in the other.

In another direction from Martandam we visited Dr. Somervell's famous hospital at Neyyoor, together with some of its extension work in the neighbouring district. It was also impossible to resist paying a visit to Cape Comorin, as we were so near, though with some doubt as to whether the educational advantage was enough to justify the twenty rupees spent by so poor an institution. It must be remembered that our students are mostly people who have given up better paid work and are now on a small stipend and in no position to pay for such expeditions themselves. If they had been sent to Europe the cost would have been incalculably more, and it seemed that if they do not know Europe they should at least be able to reply that they do know India. Hence we watched the sun go down and prayed and sang hymns from the beach.

Our next centre, still in Travancore, was the London Mission Bible school at Attungal. From this time we ceased to fill our luggage with bits of silkworms and crops and seaweed, and concen-

trated more definitely on Bible work. The Attungal Bible school has a three-years' and a six-months' course in Bible study, both in the vernacular. Here our students made good friends with the members of these courses. Those who were in their third year, though they started at a somewhat lower stage of education than our students, had a deep understanding of Bible study methods from which it was possible to gain much. Their methods of prayer resulting from a special study of Scripture is such as can be used with the most simple people in order to help them to pray, as well as being capable of adaptation for more advanced students.

The next visit was to the Vanitha Mandiram in Tiruvella, where Miss Mariam Samuel, the first warden of our own course, holds Bible courses of varying length for the members of her own Church, the Mar Thoma Church. The Church was the outcome of a reform movement in the Orthodox Syrian Church in the last century. It is in communion with the Anglican Church, and refuses to join the Church of South India for the present, lest this should defeat its hope of reuniting with the other branches of its parent body. It seems to have contrived to remain on friendly terms with all sides. It certainly seems an extremely live body. Its management is entirely in Indian hands and its organization for obtaining support for its evangelistic campaign seemed to us about the most thoroughgoing we had seen.

The men's voluntary Evangelistic Association members were helping to build their own building before lectures began. Miss Samuel's institution gives courses in Bible study of varying lengths, mostly to girls who have just left school. Many of them, perhaps most, will eventually get married; only a small minority will become paid Church workers.

AT a large gathering of the women's association which supports the institution the old students of the Vanitha Mandiram were asked to stand and explain what work they were doing; nearly all of them were found to be local secretaries of some branch of a great society for church work. In a country where such voluntary work has not yet become normal for the ordinary lay folk of the Church it can be imagined how useful such people will be.

The whole organization gave one ideas: have we concentrated too much upon training paid workers and whole-time evangelists, working on the analogy of western missionaries abroad, and ought we to concentrate more upon the unpaid part-time worker, except for the few necessary full-time workers?

Again, many people speak as if mission work would almost come to a standstill if the Government prohibits the teaching of Christianity in schools, but it could hardly prevent the holding of such courses for adults. Perhaps we have lived too long under the tyranny of the Jesuitical maxim that the only education which matters is that of the first seven years; why not say the formative years after leaving school are all that matters?

After visiting the two Bethel *Ashrams* at Tiruvella and Trichur, we returned to Madras. Having regard to the fact that the whole journey was done third class or in 'buses, and to the amount fitted into the time, it will be seen that as a test of sheer endurance the journey

was considerable. The new ideas and possibilities which have filled the students' minds were many. We were shown in one place, for instance, an example of what was said to be a "Sunday-school developing into a Church." If so, it must be a somewhat uproarious, not to say deafening process, but again the question comes, Are we perhaps too much afraid of noise? Altogether our students have gained plenty of material upon which to experiment.

Much space has been given to travel as part of our course, simply because that is the most recent happening, but during the next and last term of the year we shall settle down again to a programme of sober study. Names are beginning to come in for the next course, but we should still be glad of more names, and it is hoped that mor accommodation will be available i the next year. Another hope i that Western missionaries comin from Europe or America for thei first term of service may com to the Vidhyalaya and finis their training there in order to mak contact with educated Indians an learn ideas from them. We woul appeal to missionary societies t consider this idea very seriously and we should be only too de lighted to reserve a place for suc candidates.

The question of finance con tinues to be somewhat serious, an we have not enough money to finis the building, while at present w are overspending income, and ca only do so because of the accumu lation during the year when th course was not running.

A VOICE FROM HUNGARY

Bishop Albert Berecky, of Hungary, at a recent General Assembly of the Danub section of his Church, said:

"Our Church, by the judgment and grace of God, lives on that spot of th world where, between two struggling giants, there is not the slightest doubt as t which is the sphere of power in which we live. We belong to the Hungaria Reformed Church, which, in her earthly life and service, shares the destiny c the Hungarian people. Our task is to be Christ's Church in this part of the worl to stand here in the tension of prophetic service. No selfish longing for salvatic may justify our escaping from here to a God whom we try to expropriate fc our use or to a disobedient people. We must stay on the critical spot whe the Church of the apostles and prophets discharges her double task: to proclai God's Gospel and law and to intercede, in repentance, in the sight of our fo giving and gracious God, for our people. Our Church would cease to be a Churc should she flee from this point of tension. She must recognize her situatio here and now, in order to be able to discharge her God-given functions. O Church is not between East and West; our Church is in the East. She must ser here, and she must accept from God's gracious hands all struggles, travails a positive achievements of the great transition in which we live, as opportunities serve."

E. P. S.

Unity in the Sudan

Christine de Peyer

IT was surely in keeping with the spirit of General Gordon that, after Kitchener's conquest of the Sudan in 1898, the leading men in the new Anglo-Egyptian Government at once busied themselves over establishing a public school for Sudanese boys. This school, the Gordon Memorial College, was opened at Khartoum in 1902, but it was many years before any provision for the secondary education of girls could be made by the Education Department, and before long, the educated Sudanese was lamenting that he could not find a wife who could talk to him intelligently and be a congenial companion.

The Independent Christian Schools led the way as they have done so often, in the sphere of girls' education. The Unity High School in Khartoum was the first complete secondary school for girls in the Sudan. It has recently celebrated its twenty-first birthday. Its origin is perhaps of some interest both to enthusiasts for Christian reunion and to educationists in general. There was already in existence before 1928 the "Fellowship of Unity," a fellowship of the different Christian Churches and groups found in Khartoum, that city of many nationalities, and elsewhere in the Sudan. Under its auspices, and under the leadership of the Anglican Bishop, that great man, Bishop Gwynne, Christians of nearly every denomination met annually in the English cathedral and joined in a beautiful act of worship in which at least four different languages were used.

This "Unity Service" was always an inspiring occasion and a fine expression of Christian fellowship, and those who attended it soon found a piece of work which would be a practical embodiment of their ideals. This was the establishment of a High School for girls, to be run on English lines and named the "Unity School" and managed by a representative international council under the chairmanship of Bishop Gwynne.

The school was intended primarily for Christian girls, and indeed all its first pupils were Greeks, Armenians and Egyptians of the Christian faith. But there was no bar to the admission of Moslems and Jews of the required educational standard. This standard was not high, but some knowledge of the English language was essential, since this was the medium of instruction, and as the State primary schools at first taught no English, Sudanese pupils were for some years prevented from joining. But girls of some nine or ten other nationalities were enrolled, and the standard quickly improved. By 1937 small classes were entering for English School Certificate examinations, shorthand and typing were being taught, and a simple course of teacher-training was provided. In spite of a small grant from the Government and school fees, which by local standards appear high, the school is extremely poor. It lacks equipment, and the staff at times has included but one graduate, in addition to the principal. Improvization is the order of the day. Yet both the tone of the school and the

examination results are good and the school is a centre of international understanding.

It was a source of great satisfaction to the chairman and founder, and to the staff when the first Sudanese pupils were enrolled in 1939. Soon after this some of the girls began to wish to continue their studies beyond the School Certificate stage. Gordon College, which had meantime developed from a boys' school to a university college for young Sudanese and Egyptian men, agreed, with very little hesitation, to take women students also. One solitary and courageous Coptic pupil from the Unity School led the way: she was followed by a trickle of Sudanese and Egyptian girls, who are now being turned into doctors and graduate teachers, the first of their kind in the Sudan.

The general tendency towards the emancipation of women was also naturally strengthened by the war-time shortage of men and the need for women clerks in government and commercial offices. The "Unity girls," with their typing and shorthand and their sound knowledge of English, were valued and well paid and even the more conservative parents began to realize the advantages of providing girls as well as boys with a good secondary education. Thus the number of pupils increased to 140 and the school has now so many well-wishers and supporters that the appeal for funds, which unfortunately had to be a part of its coming-of-age celebrations, quickly raised over £2,400. Nowadays the cultured Sudanese gentleman can find a wife with some experience of life outside the home and as good an education as his own.

It has indeed been proved at th Unity School that the Sudanese Egyptians, Greeks, Armenians Italians, Syrians, Abyssinians Jews, Indians, Americans an British learn much that is goo from each other when they ar educated together.

THE Sudan, it must be remem bered, is still in many senses young country and until far mor of its own sons and daughters ar highly educated it will need foreig help. Thus a school of this kin which makes a valuable contribu tion towards the development c Sudanese womanhood and societ will continue to depend on the hel of British graduate teachers. Sinc the girls of the Sudan are sti unusually appreciative of th pleasures of school life and respon sive and keen to learn, such work i enjoyable and satisfying. Here th enterprising young teacher escape from form-filling and red-tape an can use her own initiative. Sh also has opportunities for trave international contacts and socia life, which are denied to others c her kind who never leave th British Isles. And, just as a sma school can leave its mark on the lif of a whole country, so also it ca contribute something to th strengthening of international goo will and Christian unity. Now tha so many countries of the Midd East and the Far East are closed t Christian teachers from abroa there are few better openings tha those which an independent scho of this type offers to a youn teacher who values her religion an wants to share what is best i British culture with the citizens c a promising young State.

¶ *The Church must provide the "live core"*

In Jamaica Now

W. Easton

JAMAICA has just embarked upon the second five-year period under her New Constitution. The General Election of 1944 put Alexander Bustamante and his right-wing "Labour Party" in power with a large majority in the new House of Representatives. On 20 December last the second general election under universal adult suffrage passed off without undue excitement. The results of the voting showed that Bustamante's "Labour Party" had lost its hold on Kingston and the larger towns, but still retained its attraction for the sugar-estate workers. In the new House Bustamante will have seventeen out of the thirty-two seats, while the socialist People's National Party, led by Bustamante's cousin, N. W. Manley, K.C., will have thirteen. There are two Independents. Bustamante still has a majority, but the Opposition has more than doubled its strength.

Does this mean that Jamaica is going Socialist? That is not the impression that one gathers from the Press. The fact is that Jamaica has grown tired of Bustamante's lack of a framed policy, and while the majority appear still not to want Socialism, the enlarged opposition of the People's National Party indicates the hope that this will force Bustamante to produce definite plans, if he can, for the development of the island's resources in men and material. The People's National Party are clear in their aim as set out in their election booklet entitled *Plan for Progress*. These are: (1) Increase the national wealth by making more extensive use of resources; (2) solve unemployment by providing more jobs for the able and willing; (3) lower the cost of living and anchor it in the island's productive and earning capacity; (4) extend social services; (5) provide, above all, good efficient and honest government while attaining self-government. They propose to set about these aims by nationalizing all public utilities.

Everyone is eager to see the New Constitution produce responsible self-government within the framework of the Commonwealth. In spite of the inability of Bustamante's Government to cope with the economic situation (it is estimated that there are nearly 100,000 unemployed—nearly ten per cent. of the population) the colony is marked by a vitality that shows no signs of diminishing. A former colleague during my days in Jamaica recently passed through on her way to new duties in West Africa. She rang me up, enquiring how I liked London after Jamaica. "For my part," she said, "I miss the stimulating atmosphere created by the young people in Jamaica."

The old problems of a rapidly growing population and poverty are there, and these are aggravated by the present high cost of living, two and a half times the pre-war level, but there is a new spirit in which these hard facts are being faced. There is a determination to make the New Constitution form the basis

of a new colony. The country now hopes that, with a strong and very intelligent Opposition, some sane policy-making will be achieved.

The Socialists are not at all convinced that Jamaica is over-populated. Even if a few thousands are settled in British Honduras—an excellent scheme that is suffering from lack of being put into operation—that would be insufficient to absorb the surplus population. Jamaica, according to the People's National Party, can find employment for all her employable population if the country is properly developed. Only by the drastic action of nationalizing all public utilities, they maintain, can provision be made for opportunities for gainful employment, especially on the land, which is Jamaica's one asset.

The general opinion is that the past five years have little or nothing to show towards a solution of Jamaica's economic problem. On the other hand, interesting developments have taken place in welfare facilities. The colony is spending an increasing sum year by year on education. Many more rural areas are now supplied with schools. There is consequently a pressing demand for trained staff. An attempt is being made to replace the ineffective "dames'" schools by government-supported beginners' schools. Properly trained staff is, of course, very limited in numbers. A couple of years ago a very tired woman sat down beside me in a Kingston 'bus. It was evening and obviously she had had an exhausting day. "You look very tired," I remarked. "Yes, I am tired," she replied, "I work in the new beginners' school, and have tried to cope all day with a class of 150 tiny tots!"

Remuneration in the primary schools is not yet attractive to the secondary scholar. Consequently the training colleges are filled with quite excellent students whose knowledge is limited to their own primary education. Far too much time has therefore to be spent in teaching subjects rather than methods, resulting in a very overburdened time-table.

IN 1948 the West Indies University College was opened. Situated in the beautiful foothills of the Blue Mountain Range, and some four miles out of the capital, the college began with a medical faculty, selecting its students from the various British islands. The professorial staff is mainly European but where West Indian scholars showed the required standard they were given preference. The Vice-Principal and Registrar are honoured West Indians. An Extra-Mural Department has established outposts in a number of the colonies, and lecture courses on economics, literature, civics, art, philosophy and psychology have been well attended. This year the University College plans to establish Chairs in history and modern languages.

While the exceptional student from the secondary schools will enter the University College, the colony is giving serious thought to the under-privileged children. The first juvenile court has been set up in Kingston, indicating an enlightened approach to the young delinquent, who formerly, if arrested and convicted, had to share the unhelpful environment of the adult penitentiary. Training is also being

given to Jamaicans in the duties of a probation officer. The colony is considering a scheme to set up a number of homes with foster-parents in charge where the under-privileged offender can learn the self-respect and mutual regard essential to citizenship. Each rural district (known in Jamaica as a "parish") is to have a committee specifically to deal with the under-privileged and with delinquency.

A CONCENTRATED piece of social reclamation is successfully pursued in Kingston's Boys' Town. In a fine block of premises a Jamaican Methodist minister, loaned by that denomination and paid by government funds through the Y.M.C.A., is creating a community out of the under-privileged boys of the city. The leader works on the principle, "The blacker you paint the picture of their bad behaviour, the stronger you make the argument for helping them." The motto "We Build" has been so effectively demonstrated that voluntary assistance has made possible the erection of an additional hall. There is a well-run day school, free medical advice, training in tailoring and wood-work, and an enthusiastic sports department.

Alongside these and other attempts to create a community marked by social righteousness go efforts to stimulate a genuine West Indian culture. With the rapid extension of educational facilities there has arisen the insistent plea from enlightened lovers of Jamaica for the people to express themselves. A coterie of Jamaican artists, poets and prose-writers is appearing. From time to time the Jamaica Institute houses exhibitions of painting and sculpture by local artists. Every encouragement is given to them to use the local media in expressing their themes. The youthful poets echo the yearning for a West Indian people that shall possess its own selfhood. They no longer look to Africa—the severance is complete—nor would they be pale reflections of European scholarship and culture. They strive to reveal to the world that here is a new people:

Ancestor on the auction block
Across the years
I look
I see you sweating, toiling, suffering
Within your loins I see the seed
Of multitudes
From your labour
Grow roads, aqueducts, cultivation
A new country is born
Yours was the task to clear the ground
Mine be the task to build.

Vera Bell.*

The recent publication in New York of *New Day*, a vivid novel by a young Jamaican, Victor Reid, has given a fillip to the ambitions of aspiring writers. Even more has *New Day's* insight into the humour and industry of a people struggling for selfhood filled many with a lively passion that should make evident the virility of these promising people.

At last Jamaica is becoming book-minded. Twenty years ago Kingston possessed no book-shop. Nowadays all the leading stores give prominence to their book-counter. A most encouraging development is the establishment of an island library system. In 1948 an Englishman arrived in Jamaica to operate the Auxiliary

* In *Focus*, ed. Mrs. Edna Manley, published in Jamaica.

Literature Service, with a promise of £170,000 to be spread over ten years. In twelve rural areas suitable buildings will be erected to house libraries, with a central library in Kingston. By July of last year 6,000 books had been distributed—an indication of the growing hunger for good literature.

There is a widespread desire to see economic development catch up with all this impressive advance in other ways; to see, for example, such an increase in land cultivation that shall absorb many of the unemployed and check the embarrassing trek from country to town. While a general island economic policy is lacking, a voluntary social welfare organization has succeeded in resuscitating the languishing cottage-industry of hat, bag, and sandal-making. In the hills behind Kingston the making of " panama " (known locally as *jippi-jappa*) hats has long been a form of occupation for women and girls. The industry fell on ill days owing to exploitation by rapacious agents of the Kingston buyers. A few years ago a market-centre was set up at Jamaica Welfare headquarters, and trustworthy buyers were stationed in the country areas. New stability has been given to the industry and last year £30,000 was turned over in the Kingston depôt from sales to tourists and by export.

Amid all this impressive and enthusiastic effort for an enlightened, prosperous and varied community life, the Christian Church has to bear its witness and show its indispensability. The West Indian church-member has long ago ceased to think of his Church as a mission emanating from Britain. Over a period of a hundred and fifty years of evangelical Christianity a strong West Indies Church has been built up. The leading denominations have an impressive body of West Indian ministers, who are trained in local seminaries. The rapid development all round in West Indian life leads to a consideration of the sort of preparation West Indian ministers should receive to enable them to take a vital part in the new community.

THERE are those who advocate a thorough revision of the seminary time-table, giving the curriculum what is termed a more practical bent. Theological students, they argue, should know something of agriculture, building technique, and civics. While such courses would be useful, and no doubt far more popular with some students than Biblical Theology, is such a revision the most effective way of preparing pastors for their position as leaders of the Christian community in the New Jamaica? It may be right and proper for the Church to give its blessing to improved methods of agriculture, but to impart a Christian care of the soil is not merely to know how to do contour-planning or crop-rotation. It lies rather in being able to induce farmers to pursue a successful agricultural career to the glory of God. While it may be useful for a theological student to have some skill in building, merely to have a " practical bent " is not where he is likely to show the Church's relevance.

The pressing need is not for a widening of the curriculum so that a minister becomes a Jack-of-all-trades, i.e., master of none, but for a concentration on training in Biblical Theology, so that he shall become utterly convinced of the biblical conception of the divine

purpose in the creation of man. The tendency in all the excellent schemes for economic, political, and welfare development is to put emphasis on the "form" until the "essence" is well-nigh lost sight of. Such an inversion of values is fatal to development. Jamaica, in common with the rest of the world, is in danger of committing the blunder of turning means into ends and ends into means. There is the danger of forgetting that life is "alive," and that no form, economic, political, social, can be regarded as final.

THE task of the Church is to expose such perversions of means and ends, and to deliver man from the delusions indulged in by some enthusiasts for economic, political and social welfare doctrines. To do this the minister must be able to show what he means by saying life is "alive." He must understand, grasp, and be grasped by the Bible concept of man's destiny. That destiny, fully realized by faith in response to divine grace, can be strangely independent of any particular social form. St. Paul maintained that freedom in Christ was possible even when one was a slave. This independence is, however, only apparent; for the achievement of Christian destiny bears effectively on social and political forms. Christians in their characteristic freedom have not been resigned passively to their fate, but by the peculiar Christian acceptance of every occasion have worked far more than they were aware for the removal of social injustices and for the establishment of forms more congenial to Christian destiny.

It is of supreme importance that theological students should conceive their task to be to make clear that the fundamental necessity for man's life is his right relationship with God. Out of that covenant (as the Bible calls it) springs power of life to grow into a person. And a person is only one truly as he is in proper relation to other persons. So the parson's job lies in the creation, under divine inspiration, of the people of God, that is, the community which sees that its destiny lies in full dedication to the God and Father of our Lord Jesus Christ.

Let the theological student become saturated with that biblical concept, and he will be the most potent factor in Jamaica for the creation of community life. While he must be intelligent enough to take an interest in improved methods of "form," he will not himself become a teacher of economics or politics, nor will he pose as an agricultural instructor. But he will possess and impart what will prevent the fatal inversion of means and ends. This means that as well as being a student of the Bible the minister must be an expert in personal relationship. He must know how to lead people into the fullness of Christian freedom, the sonship relation. Having won disciples, he must know how to train them in methods of prayer and into the practice of corporate worship and work. He will conceive his task not as creating a place of refuge from the chaotic "outside world," but as the creation of living persons who, because of the realization of their proper destiny in the world, are alone the sort of people to be relied upon for sane vision and sound judgment.

The world sorely needs this type of leader who is free of the com-

mon error of turning ends into means and means into ends. Such a leader will bring to society the dignity and integrity of human personality. The Church, that in the nineteenth century taught Jamaica the worth of education and medicine and initiated the rural community idea, will, with such leaders, again take its place as the creative centre of the more developed and complex situation in the twentieth century. Jamaica's basic need at the present time is a body of real persons. There are those who are always saying, "Let us have less theory and more practice." The answer to such must be that nothing can be more practical than centres of theological training where men and women are led into a realization and understanding of human destiny. The Church that can give Jamaica a "live core" of persons who know how to care for the soil, how to value responsible citizenship, how to accept social injustices so that they are undermined and eventually removed; and how to discern the man of integrity able to carry power untouched by temptation to use it for his own, or his party's ends—such a Church is rendering a service to the colony apart from which all other schemes for improvement must prove futile.

Canton Crisis

A missionary friend writes:

"In common with others I have not yet been allowed to go up to Canton. Chinese come and go freely but not foreigners. The result of this is that I can form only second-hand impressions of the new régime. As far as our own work is concerned some of the effects are: churches carrying on worship as usual, city congregations better if anything. Country places have not yet recovered from the ravages of the Japanese war and the general upheaval. The impossibility of travel is the thing that has hit country congregations most. That difficulty still remains. Middle-schools are encouraged to carry on, the new regulations are not yet operating. The Churches are placing a new emphasis on the education of under-privileged children. The mind of the Church is turning more towards the common people and that may turn out to be a good thing.

"The chief immediate effect on missionaries is that their movements are restricted. The place of the missionary inside the Church is likely to be modified. I think this crisis will mark the next big step after what occurred in 1925-27. I do not feel that there will be any real break with missionaries, as missionaries, but that there will be a more marked expression of opinion as to who is acceptable and who is not. The leadership of the missionary will not come from his administrative position but from his real ability to impart something spiritual, moral intellectual—the things that come out of personality. I have found nothing but great warmth amongst all my old friends in the Church. There has been no suggestion that they do not want me, but rather of intense gladness at seeing me again. I take that as an expression of their real attitude to missionaries.

"Evangelism is the strongest side of our Church here in Hong Kong. We have got a simply marvellous opportunity amongst the crowds of people who attend our Churches. I have not seen a finer one in *any* of our London Churches. Our great tragedy is the weakness of our manpower in quality and quantity to give what the people are so ready to receive."

Chinese Blue

Katherine Read

DEEP-VOICED, plump, and always smiling, Mrs. Chao was ever a welcome caller, for in her chaste and simple gown of Chinese blue she brought with her a sparkling sense of humour and a soothing and abiding sense of friendship.

I recall a day in 1926 when, at an international reception being held at our home, word came that British and American troops in Hankow had fired on a Chinese crowd, killing a number of students. One by one our guests melted away, but Mrs. Chao stayed on until she had a chance to say, "Remember this is only a report. We do not yet know all the facts. Always there are people who would stir up hatred among the nations, but, no matter what happens, those of us who are of one family in Christ *know* that love and friendship can rise above all tragedies, and no matter what our race or the colour of our skins, hearts need not be divided. In times of stress true friends shine forth." And through the years Mrs. Chao has lived her belief. The background of her life added meaning to her way of life.

As I knew Mrs. Chao, with her charming personality that spread contentment and mirth and sweetness wherever she went, I should never have guessed that thirty years earlier she had passed through deepest waters. Mrs. Thomas Cochrane, a guest in our home, suggested that I ask Mrs. Chao the story of her early years, saying, "You know she used to be an opium-smoker, but was cured in the early years of the Union Medical College founded by my husband."

The next time Mrs. Chao called was just before we were to leave on furlough, and when I asked her about her early years her face fell, and with a very earnest look she said, "That is a part of my life of which I am not at all proud. But you are going to your homeland and will be meeting many people. Perhaps the story I shall tell you may be used to help some other soul, so, hard as it is for me, I will tell it to you." Then followed a tale that has been used to help and encourage many.

"As a young Manchu woman, not without attraction, I was married at an early age and taken to the Palace in the then 'Forbidden City' in Peking to serve as one of the lesser ladies-in-waiting to the famous Empress Dowager. She was an exacting mistress, but very human, and to her favourites she was very generous. It so happened that my sister-in-law, Mrs. Li (also a lady-in-waiting), and I found favour with the Empress, and for us life was full of court gaiety, colour, intrigue, and all the excitement and gossip of the Manchu court.

"In that atmosphere Mrs. Li and I were introduced to opium-smoking, and in due course we found ourselves dependent on it. Years later, with the attempted reforms of court-life, opium-smoking became forbidden: the death penalty was threatened for those who refused to give it up. The habit was so strong with Mrs. Li and

me that, despite our fears, we continued to be secret opium-smokers.

"One day my sister-in-law, much against her will, was taken to the mission-run Union Medical College Hospital with serious eye-trouble, and she was away for some weeks. The court circles were full of stories of all the dreadful things that Christians believed, and the Buddhist-dominated Empress Dowager let it be known that her displeasure would fall on anyone within the court who listened to the Christian doctrine. The Empress was willing for her people to benefit by the foreign Western medical science, or even their schools, but her subjects were warned against any interest in their religious beliefs. I hardly dared to believe that my sister-in-law would ever return to the palace.

"Mrs. Li did return, cured of her acute eye-trouble and radiant with some inner new-found happiness. As soon as she and I were alone she said to me, 'Oh, *you* must go to that hospital. Not only are my eyes cured, but they have cured me of opium-smoking. They can cure you too. You must go, for even to buy opium is increasingly dangerous!'

"I was shocked at the suggestion that I should go to the Union Medical College hospital, and said quite frankly that I would rather die than get mixed up with those Christians. But Mrs. Li was importunate in her begging me to go until finally I said to her, 'If ever you mention the subject to me again I shall never speak to you.' She looked sad, but said, 'Another thing I must tell you before I cease to beg you to go. Besides being cured in body, while at the hospital I found peace and joy for my soul. I am a follower of Jesus Christ and I yearn for you to be the same. Knowing you would not listen, I dared not speak before. The Christians' prayers are heard, and although you refuse to allow me to speak of the matter of going to the hospital again, I want you to know nothing can keep me from praying for you. I shall do so daily.'

"TRUE to her promise, Mrs. Li never again mentioned the hospital to me. But each time we met I could feel her power of prayer for me. Yet I could find no excuse or way to stop her. My craving for opium grew worse, and my fear of being caught haunted me. Finally, afraid to buy the opium myself, one morning I sent a little child to purchase it for me. The child was gone a long time. I began to wonder if she had been arrested or knocked down and killed or some other dreadful accident had happened, and yet I dared not ask for an investigation or go myself. And the realization came to me how low I had sunk morally, when I would send a child to do for me a thing I feared to do myself. At that moment my sister-in-law came into the room, and before I knew what I was saying, I said, 'I'll go to your old hospital!' The words were hardly out of my mouth before I was terrified at the thought of going, but being a proud Manchu lady I knew I could never break my promise.

"The day came when Mrs. Li escorted me to the hospital to make my needs known, and everywhere, by nurses and doctors, Chinese and foreign, we were met by courtesy and kindness. I felt they were just trying to trap me into being a Christian. Although

my knees trembled, with hauteur I made it plain to all of them that I had *no* interest in Christianity and would never become a Christian. All I had need of was to be cured of my opium-habit. Still they surrounded us with kindliness and said they would do their best to help me.

"DAYS passed. As the cure proceeded each day my allowance of opium was cut down. All my contacts with the world outside the hospital were cut off, so that I could not secretly get my own supply of opium. To my amazement no one spoke to me of Jesus Christ; no one urged me to attend the prayer meetings held morning and evening just opposite my room. Finally, my curiosity got the better of me and I slipped in at the back of the prayer-meeting room to look and listen, but I took care to leave before anyone else left at the end of the meetings. Again, I was amazed that no one said to me, 'I see you attend the meetings,' or 'Why do you come to the meetings if you are not interested in Christianity?' Alone I pondered what I had heard and seen. They spoke of God as a loving Father, and, although powerful, interested in the individual. They spoke of His love that sent His Son, Jesus Christ, to earth to teach mortals of God their Father.

"These were new and astonishing thoughts to me. Then, when these Christians prayed, they used language anyone could understand and they spoke to their God as if they really knew and adored Him. It was so different from the oft-repeated and mumbled prayers at the Buddhist temple, which had no understandable words!

"One night, about midnight, alone in my room, I had an insatiable hunger for opium, but no way to secure any. There was no one to help me. I felt that I would go out of my mind if I could not get opium. Then came the thought, 'Why not try the Christian God? They say He is all-powerful. Test Him! If you fail, no one will be the wiser.' And so I put my chair in the middle of the room, knelt beside it as I had seen the others kneel in the meeting. Suddenly I realized that I did not know the right language to use. I was sure that if we at the court used special honorific terms to address the Empress, an all-powerful God must be prayed to in special terms. But I was desperate in my need, and had no one to whom I could turn for help.

"Kneeling beside my chair, I prayed, 'O God of the Christians, forgive me that I am ignorant of the proper language with which to approach you. But my need is great. They say You are all-powerful. If so, please cure my great craving for opium. If you will cure me I promise to be your follower. Excuse my poor and plebeian way of putting my request, and in mercy heed my great need.'

"Rising from my knees I expected some great display—lightning, or thunder, or some spectacular happening in answer to my prayer. But nothing happened! To myself I thought, 'It is all talk about the Christian God being all-powerful. Or perhaps He was offended by my language. Anyway, I have failed.' Then, all of a sudden, I realized that my craving for opium had gone. From that day to this I have never had any craving for it, although I have frequently been

where others were smoking it and in conditions where normally the craving would return. I *know* that God is all-powerful and full of mercy.

"Even thirty years later I feel shame as I go on with my tale. I told no one in the hospital of my promise to God to be His follower. When I returned to the palace I did not even tell Mrs. Li of my bargain with God. Months passed and then I fell to thinking about myself. I thought, 'And you, a Manchu lady, who pride yourself on your uprightness and integrity, live a lie daily! You are afraid to keep your promise to the living God whom you follow secretly. Yet He has kept His part of the bargain. How can you be such a coward?'

"That day I told Mrs. Li that I, too, was a Christian. I publicly announced it. In a very short time I was disowned by my husband and children and dismissed from the court. All financial support was taken from me. I should have been downcast and disgraced, but instead I felt that I was at last being true to my inward convictions."

"And have you ever regretted taking that step?" I asked.

"No, never," came her quic reply. "Life in the physical sens became hard indeed for me. was not easy to find work, an when I was offered the job c matron in a mission-school fc girls I had many readjustments t make in my ideas as well as i my way of living. My Manch pride—the pride of a ruling race— often made my task more difficu until I remembered how long had been in redeeming my promis to God. Then I was humble Although my husband never r turned to me my children did, an they too know Christ. I have ha the joy of trying to live my beli in such a way as to win my neigl bours and friends to Jesus Chris and there is no joy to equal it."

Two world wars and almost co tinuous Chinese civil war, as we as the fighting force of Commu ism, have passed in waves over tl city of Peking, where Mrs. Cha now a very old lady, still lives, ar still laughs her deep chuckle, ar still wins people to the Master sl has served so joyously through wa famine, flood and persecutions enemy forces, and by her very li she says with Paul of old, "I ca do all things through Christ wl strengtheneth me."

ANGELS UNAWARES

Canadians have discovered that in providing homes for displaced persons fro Europe they have entertained angels unawares. W. S. Edgar, a Worldover Pr correspondent, reports that a D.P. who settled in Saskatchewan brought with him secret process for curing pork, and the firm employing him is far in front. T work of a small group of D.P. forest engineers has given commercial value to tr previously regarded as of scant worth. Other lines have been the dry-cleaning all kinds of nuts, seeds and dried fruits; kid glove-making, and goat-raising w a by-product of goat-cheese.

In the following article the Survey Editor of the World Dominion Press draws attention to some of the main points in Roland Allen's book, "The Spontaneous Expansion of the Christian Church" which has just been reprinted.*

Spontaneous Expansion of the Church

Alexander McLeish

OUR readers have long been familiar with the Rev. Roland Allen's exposition of missionary methods as practised by St. Paul. While many have been influenced by this challenge, nevertheless the weight of old customs and contemporary practice have presented many obstacles to the adoption of St. Paul's methods. That some progress has been made in removing difficulties lying in the way of a more indigenous development of the Church is evident. The crux of the application of apostolic example, however, is shown in Mr. Allen's exposition of the New Testament conception of spontaneous church expansion, from which, he argues, the missionary movement has largely departed. He points out that the most signal advances of the Church have been made where outside control has been least and where the Spirit of God has led to a spontaneous growth both in numbers of converts and new Churches. This fact has often been commented on. Examples may be cited from Madagascar, Korea, the Batak area of Sumatra, mass movements in India, the Niger Delta, the Ivory Coast, Brazil, and other countries.

Roland Allen describes how he was driven to the conviction that "spontaneous expansion" was the only way to accomplish the task of evangelization on a world-scale. First, when, as a missionary in China, working in a diocese covering six provinces with tens of millions of people, he saw that if the first converts did not win their neighbours and establish Churches, then any wide degree of evangelization was impossible. This he realized meant that these first worshipping groups must be fully equipped with all spiritual authority to multiply themselves without any necessary reference to the few missionaries in the area. These might be helpful as advisers, but they should not be necessary to the completeness of the Church or to its power of unlimited expansion. "I had," he says, "to recognize that we cannot establish a foreign Church, governed and directed by foreigners. If the Church is to be indigenous it must spring up in the soil from the very first seeds planted." He had a vision of these first small Churches with their own bishops and priests spreading over a whole empire. He was early convinced that a foreign-directed movement would in the end lead to sterility and antagonism. He sums up thus: "The equipment of small congregations with full power and authority as local Churches would remove most, if not all, of the causes of trouble." In this way shall we be helpers and not lords over other men's souls.

The other factor which influenced his thought here was the apostolic example in creating Churches under their own ministry with complete spiritual authority. Here is the

* Published by World Dominion Press. Price 5s. (5s. 4d. with postage).

basis of "spontaneous expansion," for such expansion must be free from outside control. This means not merely an increase in the numbers of converts, but their organization into fully equipped Churches under their own ministers, which in their turn can organize and bring into the unity of the visible Church any new group of converts in their neighbourhood. Growth in the number of fully functioning Churches must proceed from the beginning along with growth in numbers of converts. Evangelism which ends with scattered, leaderless, worshipping groups has failed of its chief purpose.* The formation of such fully equipped Churches means full trust in the Spirit and not reliance on mission policies or ecclesiastical traditions imported and imposed from the schism-riven Church of the West. The refusal to exercise such control leaves the door open for the Spirit's action and for a more deeply spiritual type of assistance on our part. There is no reason to fear disorder if we believe that the Spirit truly directs the infant Churches. Why shoul the Spirit be assumed to direct u and not them? Our highest hop lies in knowing that the great thing of God are beyond our control.

IT is the author's convictio that only spontaneous expansio can enter open doors, force close doors, and reap the fields white t the harvest which we can neve reap. A great act of faith is calle for. There are risks, of course, i uncontrolled zeal which must b taken. But it is the suppressio of the first zeal of converts whic leads to the stagnation, frustratio and resentment which we late lament. Freedom like this mus reckon with the possibility of mis takes being made and of fallin short of the high purpose befor us. But there is no other way t the greatest measure of achieve ment.

If Roland Allen could asse twenty years ago that we had com to the end of an era in the expan sion of Christianity then to-da this is still more true. The growt of population everywhere increas ingly outstrips the growth of th Church. The work of world evan gelization can no longer be though of in terms of more missionaries more residences, more institution more money, if we seriously desir to see the Gospel carried to th whole world. Past methods an the size of the work to be don have little or no relation to on another. Hence the author declare that no sound evangelistic polic can be founded upon the idea c sending more missionaries. "A thousand thousand would not su fice; a dozen might be too many. For the evangelization of any cou try we must look to the free, spo

* The recent survey of the Church situation in India (*The Strength of the Christian Churches in the Districts of India and Pakistan*, W.D.P., India Re. 1, U.K. 1s. 6d.) has revealed the kind of thing which happens. There are 24,500 worshipping groups and only 3,000 ordained pastors. Allowing for 500 fully constituted Churches served by ordained missionaries, there are 21,000 worshipping groups which cannot be, owing to lack of ordained men, fully functioning Churches. The theological colleges can only with difficulty keep the number of pastors up to 3,000, while the worshipping groups *go on increasing*. It is obvious that the whole situation has passed beyond the powers of *present* mission and church organization, hence the relevance of Roland Allen's proposals to the situation now developing in India, Africa, Brazil and elsewhere.

taneous activity of the converts and not to the coming of more foreigners.

WE are challenged to face the fact that it is our dominant attitudes and training which make spontaneous expansion almost impossible. It is hard for us to believe that a return to biblical apostolic practice would make possible that expansion which New Testament experience encourages us to expect.

The very real fears which prevent us facing this issue are passed in review. They are grouped under five heads and are discussed at length. Let us examine them.

I. *Fear for the doctrine.* Roland Allen debates our excessive emphasis on the intellectual aspects of doctrine which are the heritage of Græco-Roman thought. Eastern and primitive mentality moves in a different world, a world of direct confrontation of truth. The direct experience to which witness is borne is what matters most. This is the reality before which all else, including intellectual formulation, is secondary.

In our zeal to maintain our doctrine we are in danger of overlooking the reality, of magnifying the shadow and exalting secondary considerations to the first place. This accounts for our fear of the unguided zeal of illiterate Christians and the over-emphasis on a preliminary training in doctrine founded not on their experience but on our Western experience. We rely, therefore, on our authority, prestige and wealth to transmit our standards to them. We make it as difficult as possible for anyone to teach without passing through a long process of preparation. In so doing we produce sterility in thought and then deplore that there is no sign of an indigenous theology. How could there be? If we cannot ourselves teach enquirers or provide teachers for them we refuse to go forward. This leads to disillusionment. We make our doctrine so complicated that only theologians can understand it.

The simple convert with a living experience is discouraged. We forget that true doctrine always springs out of true experience; divorced from experience it has no power. In this the practice of the early Church was superior to ours. It opened the door through spontaneous witness based on experience to unlimited expansion. What is of first importance here is the witness to Christ's power to save, "Whereas I was blind, now I see." Where this is the case there can be no fear for the purity of the doctrine. The experience of the Person of Christ precedes all doctrine, and the witness to this enables the simplest believer to broadcast the Gospel far and wide. This has been the experience of the Church in all ages. Yet in spite of this we fear to trust the Holy Spirit to maintain the purity of the doctrine in the witness of those—whoever they may be—who truly trust in Christ.

II. *Fear that our Christian standard of morals may be lowered.* We here face a similar situation to that which we have just been considering in regard to doctrine. The imposition of our moral codes before there is inner conviction is as harmful as the imposition of a ready-made doctrine. We are bound in either case to achieve less than the full Christian standard. The imposition of a moral code

with the best intentions leads inevitably to the conception of the Gospel as a system of law. In the end we find ourselves in the midst of the same struggle which St. Paul waged with the Judaizing party.

The right procedure is obvious. We must keep the ideal presented to us in Christ before ourselves and our converts, trusting the Spirit to reveal the divine standard of morality. This gives freedom for unlimited development which no imposition of external standards can achieve. The issue is freedom *versus* legalism, and this must always be a venture of faith. In any case when we examine them, what are our moral demands at the best? They are partial, arbitrary, without agreement and inconsistent with the Gospel of the grace of Christ. Mr. Allen draws examples from African experience in proof of his contention, and shows in detail how this demand for adherence to an external moral standard defeats itself. Love is the only law and the whole Christian standard of morals is contained therein. Christ presents us with no moral codes but imparts a new spirit. It is the inward reality that comes before anything external. St. Paul held to his point, against all comers, that Christ was the only Saviour and giver of life. Man always has to face the paradox that he must surrender his own righteousness in order to receive the righteousness of faith through Christ. The law of love in Christ is the only possible standard of morality.

III. *We are afraid of establishing Churches before imparting Western education and civilization.* The author's contention here is that instead of establishing the Church and then assisting in its education and enlightenment, general education and civilization are put first. Ignorance and obnoxious customs, we say, must be attacked, but, if the Church has not first been established, we can only succeed in building something which has no roots. The wrong order here tends to wrong activities. What is not built on faith in Christ must necessarily be built on some other foundation or justified by some other argument. Western civilization is not founded on the mind of Christ. The Cross of Christ condemns its dominant spirit. It exalts the "wisdom of this world," and the Cross to it is foolishness.

OUR institutional approaches for culture and enlightenment cannot by themselves lead men to Christ. Our desire to help may give evidence of our concern for their uplift, but, as we have learned, men are always prepared to absorb the benefits of our institutions without accepting Christ. It is a mistake to think that we can permeate non-Christians with Christian ideals. A Christian education can only be given to Christians. Another danger is that if intellectual, moral or social advance come first then our power to bring people to Christ is deflected. We unconsciously create a wrong sense of values. Spontaneous expansion of the Church is dependent on none of these things. It is possible under all human conditions, even the most primitive. The way of spontaneous expansion is never easy for such as we are, but its difficulties must be faced and overcome.

IV.—*We are afraid to admit the drastic change necessary in our missionary organization (depend-*

ing as it does largely on money and evangelism by proxy) if we adopt the policy of spontaneous expansion. Modern missionary organization, like all organization, has its own inherent dangers and weaknesses. It, too, is apt to become an end in itself. Admitted that it has done a great work in its day, it has become too inflexible and elaborate. Its unavoidable genesis under "societies" was an initial weakness, and that has led to other difficulties.

THE organization is not as important as the new life it helps to inspire, in which lies the only guarantee of continuity. Money has always occupied too great a place in missionary-planning. It is forgotten, too, that an organization cannot organize a spiritual movement. It may fix upon persons and posts for a spiritual work which may actually develop round other centres and through other people. An organized work becomes an immobilized work. The tying of men down to fixed places encourages a paid professional missionary class which leads to the creation of an indigenous paid class to supplement their work. In the end paid agents serving missions become discontented. The ablest men are not attracted. Such paid workers are strictly limited in numbers, while under a spontaneous expansion programme there is no limit to the number of voluntary workers or to their adaptability. But such spontaneous activity is rarely encouraged, as it renders the position of the paid agent very difficult.

While this danger is now recognized, past practices and vested interests make it difficult to effect the change-over. This is one of the biggest problems which the Mission has to face when it hands over its work to the Church. The attitude of the Church to the problem of expansion is different from that of the Mission. It can itself be the missionary society. It need not work by proxy: every Christian may be a missionary. It does not need to create another organization to compass the task of evangelization which by its witness it may spontaneously promote. But to do so it must recognize and consolidate the free, unfettered zeal of its members.

V. *We fear to depart from our traditional church organizations and especially hesitate to modify the methods of training for the ministry to which we are accustomed.* In the beginning the Church was the missionary society. Because it has ceased to be so, societies of those interested have become necessary. While they obviously cannot do the work which the whole Church has failed to do, yet the lost possibilities cannot be restored by simply abolishing the societies. The modern Church is not at all like the apostolic Church. To-day we have a church organization imposed on the top of a missionary organization, both together denying the right of the indigenous Church to be master in its own house. To complicate matters still further many societies continue to pursue independent policies which cut across ecclesiastical organization. So we see the spectacle of "Church Councils," when they feel strong enough, demanding the control of mission policy and activities. The author thinks that the various schemes of transfer to the Church are all

palliatives and that the Church will insist on becoming the sole master over its own affairs even if it has to surrender financial aid.

He questions likewise whether the Mission is even in a position to train leaders for the fully developed indigenous Church. Missionary selection of candidates will never meet with the approval of the Church. The very type of pastoral and teaching ministry familiar in the West may prove least suited to Churches which need a predominantly evangelistic ministry. The personal and individualistic type of training imposed from the West may be deemed unsuitable. The needs of the Church are not sufficiently held in view. Then again the training is too intellectual, it is devised to produce a professional class, at the best in only limited numbers, but sufficient to create dangerous vested interests cutting across all thought of spontaneous expansion. There were no paid clergy in apostolic times. If there had been, there would be no Church in Europe to-day. Their ordained leaders belonged to their own Churches. They were the natural leaders, and only thus was spontaneous expansion possible on the widest scale.

These are the five fears which, according to Mr. Allen, prevent the adoption of a policy of church expansion more in accord with apostolic practice. The results of the spontaneous witness of the individual are readily admitted. The whole history of the Church bears witness to that. But the actual leaders of the Church have rarely encouraged such witness as they had no method of dealing with the large numbers pressing into the Church. The problem was to assimilate the converts naturally and easily into fully functioning Churches. The leaders could not face the responsibility of ordaining the natural leaders of these "spontaneous" groups. Still less were they ready to give such powers to these infant Churches that they could duplicate themselves right and left. Even in the diocese of Dornakal, where great liberty to expand was allowed by its late Bishop (who wrote the preface to the first edition of the book we are discussing), he never went to the length of equipping the Churches in the way Roland Allen advocates. But ten thousand members were added annually to the "Church."

THE point emphasized here is that any baptized group of Christians has rights. They have the right to live in an organized Christian Church where the sacraments are observed. They have the right to their own proper ministers. In short, they have the right to be a Church and not a mere worshipping group or congregation. No man has the right to deny them this, but in every case the bishop or superintending clergyman must fully equip each group of baptized Christians with spiritual power and authority. He ought to deliver to them the creed (the tradition), the Gospel, the sacraments and the ministry by solemn and deliberate act. It is upon such action that our author bases the possibility of spontaneous expansion by thus granting to them their inalienable rights under God.

The *Creed* belongs to them when they can say, "That is my belief." The *Bible*, too, is delivered to each Church as the message of God to the whole Church. Honour is due to those who can read it and even

he illiterate, but not thereby unintelligent, should be free to comment on it from their experience. The *sacraments* must be delivered to each Church. Baptism must be taught as a beginning not an end. They must be taught simply how to administer and receive it. So too must they be taught regarding the Holy Communion. This act is itself a great teacher which by degrees reveals to the simplest its growing significance. *Ministers* should be appointed for the proper conduct and administration of the Church's rites. Ministers are to be given to the Church, not the Church to the minister. Suitable men are to be found in every group. The new Church should further be exhorted *to take the Gospel to its neighbours.* The converts should be taught all that their teachers know in order that they too may qualify to become a fully functioning Church.

LEAVING new-born Churches to learn by experience what it means to be a Church is after the example of St. Paul and does not mean abandoning them to their own devices. To watch over their growth and education is apostolic, to nurse them is not. Such education is not for the few but for all in the Church, of the Church, and by the Church. They need to learn how to live the Christian life in the social order in which they find themselves. Such religious education the foreigner cannot impart. They must themselves learn how to govern, how to teach and how to witness. What they thus learn in the local sphere prepares them for similar leadership in wider spheres. In such Churches knowledge of the Bible and power to read it becomes of supreme importance. This need inspires many to learn to read. This is true religious education, from which all true enlightenment comes. If it is slow, it is true education and not forced on the Church by interested friends. To help this (a difficult task) is to build not for years but for the generations. If this is the programme of the Churches they will never need to have that kind of foreign guidance and financial support which has been thought necessary in the past. There is no limit to the expansion of such Churches, while under our present policy we have practically reached the limit. There are many questions which spring at once to the reader's mind, but there is an answer to them all. If indigenous bishops are needed they can be appointed in sufficient numbers adequate to the needs of the expanding Church but not necessarily nor probably for such large regions as is now the practice. The point emphasized is that no elaborate organization, no great finances, not many missionaries are needed. What are needed are the right ideas, a strong faith, and simplicity of purpose under the leading of the Spirit.

Indigenous witness leading to spontaneous expansion is the greatest need everywhere. A crowded church is apt to create self-satisfaction. I stood in a pulpit in a church in Korea. It was a large church and it was crowded; but the pastor's satisfaction was derived from the fact that this Church had planted thirteen others.

T. C.

A Strange Experience

Thomas Cochrane

IN 1939, at the beginning of the war, I attended the morning service i Westminster Chapel, and the scene on that Sunday morning will liv with me always. The church was well filled, and everyone carried a gas-masl indeed, none was allowed in who had neglected to bring one. Gas-mask in the house of God! There and then I determined that if I were spare I would do my best to bring war-time enemies together on an evangelist platform. During those war-years, like so many others, I had seldom a undisturbed night, but except for soot, and dust, and colds contracted i damp air-raid shelters or attending the injured I came through unscathe

On Tuesday evening, 28 March 1950, I chaired a large meeting in th same chapel. On my right hand sat Dr. Martin Niemöller of German and on my left Dr. Toyohiko Kagawa of Japan. As I thought of the experiences and of my contacts with Germans and Japanese, among who I had many friends in the years before the war, I remembered one experien which is worth recording.

When I was lecturing in the Union Medical College in Peking and actir as Medical Adviser to the Chinese Government, I was naturally involve in research work, and among other studies I became interested in lepros for the treatment of which we made ethyl esters. In this connection visited most of the institutions in Japan, and at one of them was inte preted by a blind Japanese preacher. When my address was finished thanked my Japanese friend and I asked him if he had heard of D Matheson, the blind Scottish preacher. "Heard of him!" he said, wi deep emotion. "My favourite hymn is his 'O Love that wilt not let me go.' As I looked at Dr. Kagawa, who is almost blind, the result of an infectic contracted in his slum-work, that scene came vividly before me. The wond of it! A spiritual beam stretching from Innellan on the Firth of Clyde Japan!

As I looked at Dr. Niemöller, the modern Martin Luther, I thoug of some of his experiences. Here is one, told me by his wife.

"When my husband was brought into a concentration camp he was absolute solitary confinement. When I was allowed to see him, under supe vision, it took him some minutes before he could speak fluently, he was unaccustomed to speak. This solitary confinement lasted for three yea Once, in the middle of the night, somebody was thrust into his cell. Th man said, 'Pastor, I, one of Hitler's storm-troopers, was yesterday sentenc to death, but I cannot die the man I am. I implore you to hear r confession.' This was so terrible that my husband felt as if he we in hell himself as he listened to it. 'There is no sin too great for Chris forgiveness,' said the pastor, and there and then they knelt on the flo and peace flooded the trooper's heart. With a crust of bread and a m of water they had Communion together. 'Never,' said my husband, 'c I have a more wonderful experience than when I knelt on that cell floor.'"

Tens of thousands have heard the Gospel in the "Ringing of Londo Campaign, and hundreds have confessed conversion. Dr. Niemöller, I Kagawa, Dr. Leitner, and two of Mildmay's leaders, Mr. Morris and M Levett, will soon be speaking to thousands in Germany, and the two la named hope to go to Japan, where Dr. Kagawa has promised them hu audiences. This international campaign will spread indefinitely if t Christian Church will support it.

Comments on Current Affairs

E. J. Bingle

Rome, Iona and John Wesley.

THERE has been a certain stirring of the waters of Church life of late and there are some optimistic prophets about. The most publicized event has been the issue of a document from the Vatican which appears to indicate a somewhat more gentle approach to other Christian Churches. Conversations (in the technical sense) may be held with the sanction of authority; this apparently wipes out those unofficial conversations which have been proceeding in various parts of the world. Combined meetings with non-Catholics may be allowed to repeat the Lord's Prayer together, and other (as yet unspecified) collects. Combined action in social matters is to be allowed within wider limits than before.

All this does not amount to much, though it may be significant that such a slight shift in attitude should be made at all. The motives behind it are not apparent: it may be, as has been asserted, that the growth of the ecumenical movement has caused a change. It may be a desire to replace unofficial and uncontrolled intercourse by more public discussion under strict control from the centre. It may be that the disasters in Eastern Europe have brought about a desire for a common front. These are all possible motives, either severally or jointly.

At the same time the Roman Catholics in Britain have conducted a vigorous campaign to secure large increased grants for their schools. All three political parties refused to commit themselves on the issue, but the pressure will continue.

The year 1950 is for Roman Catholics a Holy Year, and has already been called the year of the great return. That title indicates the settled policy of the Roman Catholic Church; whether the new approach to other communions is a tactical deviation (we all use Communist phraseology nowadays) or a more thoroughgoing change of heart remains to be seen. To judge from the letter of a correspondent in Rome which we publish in this issue, the situation is not hopeful. To be an Italian Protestant is to expose oneself to indignity and concealed persecution; to be a Protestant in Spain or Portugal means more or less open persecution. In Argentina the situation is in some ways nearly as bad. We come back to the old dilemma: if Roman Catholics demand in Britain as of right things which no Roman Catholic government would think of granting to Protestants, where are we? The civil war of Christendom remains an open and running sore.

The drawing together of Churches which has been proceeding for some years past may serve to conceal another possible danger. It is said that there are some signs of a return to religion in Britain. There have been some increases, mostly small, in church membership. The real danger will occur when a genuine outburst of religion occurs in any one of the Churches or cuts across them. Will the Churches be able to contain it without extinguishing it? There are several evangelistic movements at the present day which live uneasily on the fringe of the

Churches, often using their premises and drawing on their members without merging with them. The recent difficulties of the Church of Scotland over the call of the leader of the Iona Community to a Scottish parish seem to illustrate a lack of flexibility in the highly organized Presbyterian system in face of the most lively recall to religion in the Scottish Church.

It is to be hoped that such difficulties may be overcome; certainly there are many who are very much aware of them and doing their utmost to avoid them. But the current of the ecumenical movement which is drawing Churches together in Britain, Europe, the United States and elsewhere has yet to meet a strong evangelical revival which is an equally urgent need of our time. Where would a John Wesley of the twentieth century fit in?

As to the possibilities of such a revival, we would draw attention to the history not only of the evangelical revival of the eighteenth century but to the less well-known revival which began in 1859 with a prayer-meeting at which the leader waited half an hour for anybody to turn up and ended the hour with only six present. Out of that grew a movement which increased the membership of Churches by some millions, grew missionary movements and leaders, promoted philanthropy, work among students and a host of other good causes. Dr. Edwin Orr's recent study* of this movement is to be warmly commended to those who look for similar outpourings of the Spirit in the very differen circumstances of our own time.

Culture and Gospel.

NOW that reports, official and un official, are being received of th Bangkok Conference last Decem ber, we are able to form a bette idea of what the Conference di and what it was up against. On feature of the Conference com mented on by almost all observers both Asiatic and Western, was it attitude to indigenous cultures.

The relation of Christianity t the national cultures of Asia wa down for discussion, but it i reliably reported that the Asiati delegates quickly moved away fron this difficult if fascinating topic, i order to stress the direct preachin of the Gospel to the peoples c Asia. Evangelization rather tha naturalization seemed to them t be the vital need of the hour. I was left to the European consul tants to stress the need for indigeni zation, the process of coming t terms with local cultures.

This odd fact, which seems t be at variance with the indigenou temper manifested at Tambaram i 1938, calls for some explanatior and a variety has been forthcom ing. It is said, from the Asiati side, that times have changed: i 1938 the heavy hand of Wester imperialism rested on Asia, in 194 there were new, bustling indepen dent states. Their peoples wer no longer afraid of the West, an were prepared to receive cultura and other gifts from the West whic did not infringe their independence

This political, emotional reaso may be offset by another less happ explanation. At Bangkok th representatives of the Churches c Asia were for the most part officia

* Dr. J. Edwin Orr: *The Second Evangelical Awakening in Britain.* Messrs. Marshall, Morgan & Scott, 1950, 17s. 6d.

clergy, trained in seminaries and tied to Churches and missions. Their background and training had largely divorced them from the cultural heritage of their fellow-countrymen. There were no Christian laymen at Bangkok of the type of the late K. T. Paul or Judge P. Chenchiah, who have been so closely at grips with this cultural problem. There is, in fact, a real danger that the Christian communities in Asia may become so culturally isolated that they have no medium by which they can tap the inner thoughts and emotions of those to whom they are called to preach the Gospel.

THIS problem of cultural values and the cultural medium is not a peculiarly Asiatic one. In the South Seas, Christian missions have in the past largely destroyed a medium which they are now trying fitfully to revive. In Africa the problem is equally acute.

The problem is not entirely absent in the Western countries. It is a commonplace that large numbers in Britain have no feeling for, or understanding of, the language of Christianity and the Bible. This lack of a common medium of words sets up an intolerable barrier to evangelism which must perforce begin well away from its own province, if it is to get a hearing at all.* The task is not impossible, but it is something to which Christian minds need to be more sensitive all over the world.

The Racial Issue.

The controversy over Seretse Khama's marriage and his exclusion from Bechuanaland has received a full press in Britain and elsewhere. The weight of a *Times* leader has supported him while the opposite point of view has been put forward, also in the *Times,* by an Anglican bishop. It is widely recognized that there are important principles at stake and that what is done now may have serious results in the future.

One obvious issue is that of Christian marriage. The marriage of Seretse Khama, whatever our views as to its advisability, was in fact true marriage according to the law of the Christian Church. Such a marriage is now denied validity in the Union of South Africa; this is the more serious if Bechuanaland should be incorporated in the territory of the Union.

Not that the policies of the Union government lack a measure of Christian support. The Prime Minister of South Africa is a former minister of the Dutch Reformed Church and receives a large measure of support from the members of that Church. Nor would other White Christians in South Africa refuse support to some items in the *Apartheid* policy. The Dutch Reformed Churches held a special conference on the Race Problem last month in Bloemfontein, to which they invited an observer from the World Council of Churches. They are concerned, not with political issues, but with theological principles; nevertheless these compartments of human life are apt to spill over into each other.

There is a real distinction (to put it mildly) between the policies of the British Government in the High Commission territories of Bechuanaland, Swaziland and Basuto-

* See D. W. Thompson, "Mixing Faith with Life Situations," *World Dominion,* Nov.-Dec., 1948; T. E. Jessop, "Some Problems of Evangelism," *World Dominion,* July-August, 1948.

THE ADVANCE GUARD

of the Protestant Missionary Church

Moravian Missionaries look for the prayerful and financial support of those who wish the love of our Lord spread throughout the world.

This Oldest Protestant Missionary Church was the

- **First to the Jews - - - - - - 1736**
- **First to send out Medical Missionaries - 1737**
- **First to work among Lepers - - - 1818**

They have, for over 200 years, toiled against great obstacles to extend the Kingdom of God;

- **They have always chosen the darkest places of the earth as their fields of labour;**
- **They were the heralds of the Reformation;**
- **They inspired the eighteenth-century revival;**
- **They continue to set a high standard of sacrificial service.**

The Hon. Secretary, Mr. Horace E. Lindsey, will gratefully acknowledge your gift.

London Association in Aid of

Moravian Missions

14, New Bridge Street, London, E.C.4

- **A British Society directed by a British Board**

OUR TASK —— IN THE COMMONWEALTH

Our Society is recruiting and sending forth young men of adventurous spirit and Christian zeal to help minister to the large numbers who are migrating from these islands to sparsely populated areas of our **DOMINIONS OVERSEAS.**

IN AFRICA AND INDIA, where the impact of the white races upon the coloured will have such far-reaching consequences, we are responding to appeals for Chaplains to work among European communities.

OUR TASK ———— ON THE CONTINENT

Amid the continued confusion of **CONTINENTAL EUROPE** our Chaplains ministering to communities of British people are contributing to the fulfilment of the task of bringing order out of chaos.

To carry on this vital work we need YOUR help.

COLONIAL & CONTINENTAL CHURCH SOCIETY

13, VICTORIA ST., LONDON, S.W.1

land* and those of the Union of South Africa. When we compare the policies pursued and the large measure of achievement in the Gold Coast and West Africa generally, we begin to perceive the significance of the racial issue in Africa as a whole. For us this issue is not a question of British prestige, nor of British standing in the eyes of Africa and the world. It is something more than that. It is the question of an open or a closed door to the hearing of the Gospel. The Christian Church has in the past offered many good things to the African, but no gift will ever compensate for the brand of racial inferiority, nor will it be received on such terms.

Christians in Israel.

It is claimed by the Government of Israel that the number of Christians in Israel has increased by as many as 15,000 in 1949 and that there are now up to 48,000 Christians in the State. A department of Christian Communities is maintained within the administration. The State of Israel claims to be "based upon the principles of liberty, justice and peace, enunciated by the Prophets of Israel." Thirteen denominations are represented in the bulletins which the government puts out: Abyssinian, Anglican, Arab Anglican, Armenian and Baptist congregations; Coptic, Greek Catholic, Greek Orthodox, Latin, Lutheran, Maronite, Russian Orthodox, and Scottish Churches.

A New Islamic State ?

The new draft constitution for Syria has a proposed clause making Islam the state religion of Syria. This proposal is opposed by the Christian Churches in Syria, which number rather more than ten per cent. of the population. Christians have rendered important political services in Syria and the proposal is not supported unanimously by Moslems.

Polygamy Abolished

It is reported that the Belgian Government proposes to abolish polygamy in the Belgian Congo following a recommendation of the Belgian Colonial Council.

A Gap in the Curtain.

WHAT is happening behind the curtains, whether iron or bamboo, is of tremendous significance for Christian Churches remote from the scene of action. It cannot be claimed that much reliable news comes through, but there begins to emerge something like a pattern of Communist policy in regard to the Churches.

It is reported that the Christian Church in Manchuria has ceased to exist as a public, active body; in so far as it has continued, it has gone underground, and its leaders are liable to persecution and imprisonment if discovered. This represents a development in the pattern, since not so long ago it was reported that a certain amount of Christian activity was possible and the Government was prepared to come to terms with some Christian institutions. The pattern of tolerance leading to extinction seems to have run its course here.

Another report of more recent date asserts that in Manchuria of the original 291 churches in the Church of Christ in China—Tung-Pei Synod—only 47 remain, and of

* See the article by the Rev. R. K. Orchard in the March-April, 1950, number of *World Dominion*.

Symbol of happy and devoted service

Among the dark clouds of these difficult days, The Salvation Army is a bright star of Christian witness, taking the comfort and saving power of the Gospel to the people—in the streets, in their homes—wherever it is most needed. 'At home, abroad, by night, by day'—

CHRISTIANITY IN ACTION!

Every week-end throughout the world, vast multitudes hear the Good News at Salvation Army meetings. Will you help this great campaign in Christ's name for saving souls? The Army's widespread work depends as much as ever on voluntary donations, bequests and legacies. Copies of illustrated Salvation Army brochures and magazines giving up-to-date news will gladly be sent free on request. Please write to General ALBERT ORSBORN, C.B.E., 101, Queen Victoria Street, E.C.4.

The Salvation Army

14 Christian hospitals only 4 remain. Mukden Medical College Hospital has been handed over to the Government on an eight-year agreement.

IN North Korea the full pattern does not appear to have been revealed as yet, but we can trace, from such reports as have been received, the pattern midway in its development. Immediately after the war and at the beginning of the Russian occupation it was said that churches were able to carry on and were conducting large meetings and even experiencing revivals, though there was a certain amount of persecution and imprisonment and ill-treatment of leaders. A number of leaders were able to escape into South Korea into the area of the American occupation. At the same time the Government formed a church organization which, though voluntary, was a means of controlling Churches within the organization and threatening those which remained outside. This means of holding the Churches in a firm grip has obvious similarities with what has been done in Eastern Europe.

There have also been trials, again following patterns which are familiar in China and Europe, the persecution of near relatives of any who dared to escape, and confiscation of personal property.

Following this, there have been increasing restrictions on church activities until little or nothing was possible except Sunday worship. Even this has been undermined by calling out Christians for common labour at the hour of worship and by pressure to ensure that services were held only at night.

For nearly a year little or nothing fresh has been known and the blanket of Communist silence has fallen on what was once the most evangelistic of Christian Churches.

THE only relief to this gloom has been the activity of some of the Christians who have escaped from North Korea into the freedom of South Korea. They have gathered themselves together, have built churches, in unexpected places and out of surprising materials, have started industries with which to keep themselves going and also finance their churches, and have preached the Gospel to the non-Christians. Out of their poverty they have still managed somehow to maintain the ministry of the Church.

One other feature of North Korea which has been repeated in Communist China is the marked distinction in the treatment of town and country. Much greater freedom of activity has apparently been possible in towns than in rural areas, where severe restrictions have often been enforced on Churches and church leaders. Whether this is a passing phase, a piece of Communist deviation, or due to the mere force of circumstances, is not known. It means that the Churches in some areas still have opportunities of witness which in some cases they are using to considerable effect.

Do figures lie?

For those who are interested in the confusions of statistics the following information drawn from *The Muslim World* may be of interest. It is also of interest as touching the migrations which have been proceeding between East

Pakistan and Western Bengal, in both directions. *The Muslim World* itself is credited with having reported the number of Moslems in the Indian Union as 45 millions and then as 35 millions. The latter we believe to be the more correct estimate, but that estimates should differ so widely is indicative of many things in the state of the Indian sub-continent.

Again the Prime Minister of India is reported as having told a Press conference that the census of Bengal in 1941 was at least six millions out and that the figure of 400 millions for all India was "all wrong."

Our own informants have assured us of the inaccuracy of the census figures for 1941 as relating to Moslems and Christians in tribal areas (who were classed under their tribe and not as Moslems or Christians) and in some mass-movement areas.

A fresh census is due next year which will have to take into account partition and the migrations (estimated at ten millions) which followed it as well as more recent troubles. There is also a tendency to think of census figures in terms of the reactions in India and outside which their publication provokes, both for reasons of politics and of propaganda. It is considered in some quarters that the population of India is larger than it is usually given out to be.

"Apartheid"—A Christian View

APRIL 4-6, three days before Good Friday, a great conference of close on 600 delegates met in Bloemfontein, South Africa. Convened by the Dutch Reformed Church to consider the Church's attitude to race questions they opened their doors by inviting observers from the Institute of Race Relations, the Christian Council of South Africa, and the World Council of Churches. The last named sent Dr. J. C. Hoekendijk, their Secretary for Evangelism, who has stayed on for three weeks to consult with Church leaders of all denominations. The conference was held behind closed doors only statements being handed to the Press. These showed that the Dutch Reformed Church is committed to a policy of total separation between White and Black people, and they affirmed that it must be achieved so as to give equal human rights to both—the cost in money, territorial sacrifice, readjustment of the social pattern, must all be faced and the task started, even if it takes 100 years to complete. Numerous resolutions were passed arising from this general decision, but it is not possible to say how far they were unanimous, or whether there are signs of a developing liberal group.

As the observer present representing the Christian Council of South Africa, I can say that while all the arguments I heard through three long days fail to convince me that *Apartheid* is either right or possible, I am bound to concede the honesty of the conference, based on a real belief that the evangelization of the masses of African heathen still in South Africa will be assisted by the achievement of *Apartheid*. The Dutch Reformed Church in South Africa is unquestionably profoundly moved by what is happening in its own country, and acutely sensitive to overseas opinions.

A. W. BLAXALL.

The World To-day

Thomas Cochrane

FOR eighty-six years a world handbook, the *Statesman's Year Book*, has been issued annually. It deals with every country in the world and is invaluable to governments, economists, international organizations, and, in short, to all who are interested in world affairs. For the world-wide work of the Christian Church there never has been an adequate attempt to view the work on a global scale. In 1949 the World Dominion Press sought to meet this need by publishing the *World Christian Handbook*.

We believe that the Vatican is, and has been, much more alert than the evangelical Churches, and has kept in close touch with the general and religious situation in every country of the world. The *World Christian Handbook* should in this and successive issues serve the non-Roman Churches as the *Statesman's Year Book* serves mainly secular interests.

For many years the World Dominion Press has been surveying the world country by country, but this is the first time (except for a short and inadequate publication some years ago) that anything in the nature of a world survey in one volume has been compiled, with the co-operation of those best fitted to attempt such a task, viz., the recently formed Committee of Survey and Research.

The purpose which the *Handbook* seeks to serve is a presentation of the growth and state of the non-Roman Christian Churches all over the world.

The book has three main divisions. The first deals with outstanding questions of vital and strategic importance in the Churches of the various countries of the world. The second deals with statistics, which serve to supply the proportions and settings of different tasks. The third section is a directory of Christian organizations everywhere, and is a most valuable compilation for all who wish to have a ready reference for correspondence.

In reading carefully through the *Handbook* the writer was struck with the importance of outstanding points which he has attempted to summarize, and which are not only informative but of vital interest.

Articles in the magazine *World Dominion* will form a connecting link between issues of the *Handbook*, and will keep its readers up to date and abreast of changes in the world situation as viewed from the Christian standpoint.

The present conditions of high taxation and low interest in Great Britain create a problem for all the Churches and throw into bold relief the need for an "apostolate of the laity" both at home and overseas. In this connection the *Hilfswerk* in Germany is making an outstanding contribution. It unites the Protestant bodies in Germany over the whole field of spiritual and material relief, and has 90,000 voluntary workers. It thus represents the largest measure of participation of the German laity ever known.

In Spain there is no liberty for evangelical propaganda, and here

again there is a crying need for the training of lay evangelists. Given religious liberty, there would be a big ingathering in that country. In Portugal there is a strain of anti-clericalism. If in that country there could be more co-operation among small groups and an interest in social welfare, as in the case of the *Hilfswerk* in Germany, the results would be felt in Portuguese Africa.

In Italy the possibilities of union in an Italian evangelical Church have been explored, but difficulties have arisen in the attempt to bring together the Waldensians, Methodists, Baptists, Brethren, and others, totalling 100,000 evangelical Christians. The ecumenical spirit, which is spreading, will influence unions of this kind in various parts of the world. In Italy, as in other parts of the world, groups like the Pentecostalists show great advance. In Central and Eastern Europe the ecumenical influence is promoting tolerance and understanding. In Hungary evangelical Christianity shows encouraging signs of revival. In Russia many more priests are needed to meet the needs of the great numbers attending city churches. Russian Communism seeks openings everywhere by appealing to the prejudices of awakening classes and by encouraging demagogues to appeal to fancied or real grievances as a means of climbing to power.

In Japan the united Church (the Church of Christ in Japan), which came into being by compulsion during the war, still contains a total of over four-fifths of the Protestant community. There is now virtually one Protestant Church for all Formosa, with a North and South Synod. In China, as in every mission field, theological training is the weakest link in Christian education. Here again an apostolate of the laity is the answer, and Bible-study groups in homes. Christian workers are being forced into business for economic reasons. The number of missionaries is greatly reduced, and the distribution of Christians is very unequal, e.g., in the province of Szechuan, with a population of fifty millions, the proportion of Christians is only 1 to 4,000. The hinterlands in China, as in most mission fields, are the regions of greatest need. In Burma the missionary strength is only half of what it was ten years ago.

IN Malaya there are six million people of all races. The Chinese are in the majority. The Protestant community numbers 47,461, but Roman Catholics are more numerous. Most Eurasians are Roman Catholic. During the war the Church actually increased in membership and support, and a Federation of Christian Churches took place, but was opposed by the Japanese lest pro-British sentiment should develop, in spite of the fact that the Federation had been sponsored by a Christian Japanese. Mission schools have been the characteristic means of evangelism. As education develops Christian hostels are suggested. The Government has established its own educational institutions. Malaya is a strategic field.

In Indonesia, although freedom from Western patronage was desired, the Republican demand was largely confined to Java and Sumatra. The other islands were happier in their attitude towards Dutch authority of a progressive kind. An East Indonesian Council has been formed with the vision of one

Church of Christ in Indonesia. The hope was expressed in a conference in Macassar that Java and Sumatra should join this movement and have one Church in Indonesia.

IN India and Pakistan under-payment of workers is a serious problem and may deplete the indigenous staff. There are eight and a half millions in India who call themselves Christians, and half a million in Pakistan. Can organizations function as a single body for both Dominions? Humanitarian work of Christian organizations is still welcome, but the Christian community will be called upon to place its own household in order if it is to fit into the national life. Will the Christian minority have the right to propagate its faith? A Christian Church under leadership from abroad will be an anachronism. United planning and action is now a necessity, as is the pooling of resources. Bible instruction and an apostolate of the laity are the answer.

In the Philippines it is hoped that money can be raised for training-centres in rural service; that many missionaries educated for rural work will be sent to the Philippines, and that Filipinos may themselves undergo training. This suggests a new type of missionary who would be acceptable to governments which may not be favourable to missionary work of a more direct kind. Progress is being made towards the formation of a United Church of Christ in the Philippines.

In Central Asia, Lenin envisaged the advisability of annexing Sinkiang when he said, " The East will help us to conquer the West; let us turn our faces towards Asia." Now they have turned their feet into Turkestan. The Qazaqs, a nomad tribe in North Sinkiang, trekked to India to preserve their liberty in fear of Russia. There are Christian families and Moslem converts in Turkestan. May they multiply!

In Iran the old ways of life and old beliefs are proving unsatisfactory in these days of change. The taking over of the schools by the Government lessened the contact of the Church with youth, but the Church has greater opportunities than ever, especially in the campaign against illiteracy, the extension of medical and welfare work in the villages, and travelling bookshops. Training of Christians is a priority. Co-operation between Presbyterians and the Church Missionary Society gives a promising outlook. The Churches founded by Presbyterians are united under the name Evangelical Church of Iran. In it are Armenian and Syrian converts from Islam and Judaism.

In Turkey Christianity scarcely exists, except in Istanbul and along the Arab-Syrian fringe on the southern border. Nominal Christians form less than 1.5 per cent. of the population. Nationalism and materialism fail to satisfy, and there is a cry, "Back to Islam!" but it will not be quite the same Islam. Non-Moslems are at a disadvantage in a Moslem country.

In Syria and Lebanon nationalism tends to fall into the Islamic pattern. There is a tendency to form common front organizations, including Greek Catholic, Roman Catholic, Anglican, Coptic and others. Pan-Arab unity stands astride two issues, viz., Secularism and Mohammedanism.

In Egypt the tendency towards extreme nationalism is directed towards the welding of the national

life by Islamic culture. This and the discrimination against Christians, with a drift of Christians into Islam, has brought into existence a committee of liaison composed of all non-Moslem leaders. A hopeful prospect is the sign of revival in the Coptic Church. An international Bill of Rights through the United Nations would be one way of ensuring religious freedom. In the Anglo-Egyptian Sudan the future administration will be claimed by Egypt on the one hand and the Sudanese on the other. There are tens of thousands of Christians among the pagan peoples of the south, who will be affected by the future political situation.

IN Ethiopia, except in Addis Ababa, no evangelistic work is allowed where the Ethiopian Church is predominant. The Churches of various Missions are feeling their way towards the formation of the Evangelical Church of Ethiopia.

In North Africa there is some recrudescence of Mohammedanism, but this may be accounted for by political trends towards independence. France has done good work in promoting material welfare. If it could do more towards a higher level of living, political agitation would be appeased because there are North Africans who favour collaboration with the French. The spread of the Christian faith would produce an atmosphere of friendship, but its value is not appreciated nor is its propagation encouraged, and economic conditions hamper extension. In changing conditions closer missionary co-operation would increase efficiency.

In British West Africa there is a tendency to judge Christianity by nationalistic standards. There is too little African background in church services, and there is great need for encouraging African leadership and African-produced literature. To the extent that European thought dominates the Church to that extent European influence calls for continuance. Is that an explanation of the emergence of African sects? Finance is a problem. The Church relies on a sacrificial sense of vocation, but care must be taken not to press this unduly. Education can only be justified if it is permeated by the Christian influence of competent teachers. Secular education must not outstrip Christian training. Friendship with African students in Britain would influence promising leaders.

In Central Africa, co-operation in the Congo Protestant Council has encouraged a united front and the desire for one Church, "*L'Eglise du Christ au Congo.*" This desire for closer fellowship has spread beyond the Congo. A most important West Central African Conference was held in Leopoldville in July, 1946, in which missionaries, mission secretaries, Africans and government officials from Angola, Belgian Congo, French Equatorial Africa and the Cameroons, met together. This Conference promoted co-operation. The Congo has had its Protestant Council since 1911. The evangelical missions of French Equatorial Africa, the Cameroons, Spanish Guinea, the Gabon, Moyen Congo, Ubangi-Chari, and Tchad, formed a missionary federation in 1941, and the missions working in Angola have formed the *Aliança Evangélica de Angola.* The Portuguese are thinking in terms of

assimilation as are the French. The Belgian Government has agreed to put all Protestant missions on the same footing as the Roman Catholics. Arrangements have been made, or are being made, in Belgium, France and Portugal, to prepare missionaries for work in the spheres controlled by these powers. Missionaries who can lead and guide are welcomed by indigenous leaders everywhere.

In East Africa there are 33,000 white settlers in Kenya, and also Indians and Arabs. There are African, European, and Indian representatives on the East Africa Central Legislative Assembly. Great Britain is spending large sums on colonial development and welfare, and the co-operation of missions is of great importance. The Church in Uganda has grown more rapidly than any other on the continent of Africa, and there is a freedom from the denominationalism that perplexes people. All non-Roman missions are represented on the Christian Council in Kenya. In Kenya more people are being influenced by working inside tribal councils than could be reached by isolated groups of Christians outside these councils. Native laws and customs, especially relating to marriage, are a great problem, to which attention is being given in the interests of African home life.

In South Africa a feature of church life among African people has been the rise of separatist bodies or Churches repudiating European leadership. We wonder whether the cause of this has been to a large extent the neglect on the part of missionaries of indigenous principles. The Christian Council of South Africa has not succeeded in uniting all non-Roman Catholic bodies. In the ecclesiastical world, as in the political, the racial situation is constantly obtruding. Some of the features of South African life have long asked to be remedied; e.g., the disproportion between the standard of living of Europeans and non-Europeans. The missions of the Dutch Reformed Churches are active in Nigeria and elsewhere. The demand for education by the African is not being adequately met.

THERE is much inter-missionary activity in Madagascar, including delimitation of territory and intermembership by transfer, but one-third of the island is still unevangelized, including the Comore Islands which are fanatically Moslem. The recent revolutionary rising brought some relapse into paganism and fomented anti-Christian demonstrations.

In Australia the Church of England claims forty-five per cent. of the population. The Baptists, Congregationalists, Salvation Army, Lutherans and Friends, although comparatively smaller, make a valuable contribution to the religious life of the country. Romanism is politically militant as is Communism. Only a small percentage of the people are regular churchgoers. Some Churches have established community centres where religion is related to daily life and modern complex problems. In community service there is some co-operation between Church and State.

The National Missionary Council concerns itself with overseas missions and work among the aborigines of Australia. Immigration is a great and growing concern,

The Christian Churches in New Zealand follow more or less the same pattern as at home. The Anglican Church is independent of the Mother Church. The office of the National Missionary Council of New Zealand is combined with that of the National Council of Churches, and there is a Maori section of the National Council. Conversations regarding church union are taking place.

In the South Pacific tens of thousands of natives were of invaluable service to the Allies in the late war, when they won a great reputation for loyalty and endurance even to martyrdom. Non-participants, men, women and children, were killed in large numbers, and villages destroyed. Adjustment can only be gradual. Wider contacts of the natives have affected them and disturbed their simple minds. A better trained native ministry is a crying need. The welfare of the native peoples is occupying the attention of governments interested in the South Pacific. These governments are the Australian, French, the Netherlands, New Zealand, British, and the United States.

As one reads the *Handbook* one sees various aspects of world need standing out clearly. The first overwhelming impression, especially as the statistical tables are studied, is the need for an extension of evangelism. This is the primary work of the Christian Church. If a passion for this were to seize the very many churches and organizations listed in the directory section, policy would be influenced on a world scale. The question would arise for example, as to whether some of the ambitious plans for institutional work which the new nationalist governments may take over are justified, or whether they should at least be modified.

ANOTHER impression is the need for an "apostolate of the laity." In the present economic situation "non-professional missionaries" could render invaluable service.

In the third place, it is impossible to over-emphasize the need for training indigenous workers and, by Christian education strengthening the life of the indigenous Church. By Christian education we mean the education of Christians by Christians.

Fourthly, there is everywhere a growing demand for indigenous control and leadership, a demand which is strengthened by nationalism.

Fifthly, movements towards union are appearing everywhere and denominational names are at a discount.

WORLD CHRISTIAN HANDBOOK

World Christian Handbook is published by World Dominion Press, price £1 1s. 0d., and is available from World Dominion Press, Founder's Lodge, Mildmay Park, London, N.1, or in North America from Friendship Press, 156, Fifth Avenue, New York 10, N.Y., U.S.A., price $7.50. A prospectus giving further details may be had on application.

A Message from the Eastern Asia Christian Conference

MET here in Bangkok as members of the Christian Church from twelve countries in Asia, and conscious of our privilege in being enabled thus to meet and of our responsibility as disciples of Jesus Christ, at a moment of grave peril and great opportunity in the history of this continent, we are constrained to send this message to our fellow-Christians in the countries we represent.

We believe that it is God Himself who has made it possible for us to hold this first meeting of the representatives of the Churches of Eastern Asia at such a time as this. Many of our countries have in the recent past endured great suffering and distress. All have entered upon a period of far-reaching change and upheaval. Some have entered, or are now entering, with mingled hope and fear, upon the tasks which follow a newly won freedom. Others are in the throes of internal revolution and continuing civil war. All are conscious of new and powerful forces in the life of Asia which hold possibilities both of good and evil for the future.

Amid all the turmoil of the time we bear witness afresh to the eternal truth of the Gospel, the truth that the world has a Lord, a Judge and a Saviour—Jesus Christ. Constrained by His love and directed

LINK-UP

with

THE YOUNGER CHURCHES

of

INDIA and PAKISTAN

through the

Church of England Zenana Missionary Society

19/21, CONWAY STREET, LONDON, W.1

Going by air? These incomparable phantomweight Suit Cases have been specially designed for modern travel. Spacious, beautifully made, obtainable in either leather or canvas, they are the very latest in smart air luggage.

Garstin

by His plain command, we declare again that the Gospel is the saving truth for this as for every generation, and we urge upon the Churches of Eastern Asia the duty of making the Gospel known to every creature.

In the struggle to found their national life upon the principles of freedom and justice, our peoples are threatened not only by forces which explicitly deny these principles, but also by the fundamental inability of unredeemed human nature to implement them even when they are explicitly accepted. But these very conditions constitute an urgent summons to us who have been entrusted with the Gospel of redemption, and there is widespread evidence of eager desire on the part of multitudes to hear this Gospel. Doors are wide open to us in many lands. But some of these doors are likely soon to be shut. In some countries restraints are already placed upon the entry of foreign missionaries. In other areas the Church has come under governments which aim to prevent the organized propagation of Christianity, and yet others are likely to come under the same conditions. These facts give a special urgency to our appeal to the Churches of East Asia to undertake with a new sense of responsibility the task of so making Christ known in the power of the Holy Spirit, that men may come to accept Him as Saviour and King, and to serve Him in the fellowship of His Church. In this task both younger and older Churches are bound together in a partnership of obedience.

We have received many evidences of the unchanging power of the Gospel at work in our own day to change men and communities. The Lord's arm is not shortened that it cannot save. Even where every effort is made by hostile forces to prevent the preaching of the Gospel, the evidence shows that when the whole congregation —its minister and every member of it—is committed to the task of witness, nothing can stop its advance, and that just when the power of Satan seems overwhelming, the Church is granted new discoveries of the power of God.

We give thanks to God for the growing desire in the Churches of Eastern Asia for unity in the common life of Christ's Body. We rejoice in the steps which have already been taken to this end in several of our countries. But we acknowledge with shame and penitence that we continue to sin against the Lord in presenting a divided witness to the world He came to save. We believe that God has called the Churches of Eastern Asia to a special part in the fulfilment of our Lord's unceasing prayer that we may all be one that the world may believe, and we earnestly call upon all our Churches to pray and work that His will may be done. The conversion of the world is the work of God. We are but His servants, and our greatest task is to give ourselves, with the whole Church, to unwearying prayer that the peoples of the world may turn to Him and be saved.

And now the God of all Grace who hath called us unto His eternal glory by Jesus Christ, after that ye have suffered a while make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen.

CHRISTIAN EDUCATION

Everywhere in the world at the present time there are boys and girls to be cared for and shown the Christian way of life, youth to be won for Christ, parents and teachers to be helped.

The National Sunday School Union is an interdenominational organisation which exists to promote all forms of Christian Youth work, including religious education in Day School, Home, Sunday School and Youth Club. Advice is freely and gladly given.

The National Sunday School Union are publishers of an excellent range of lesson helps, of the famous Shaw Bible pictures, of a splendid series of Flannelgraph visual aid handbooks, and of a wide selection of literature for parents, teachers and scholars.

Send for lists, explaining your needs, to the General Manager,

NATIONAL SUNDAY SCHOOL UNION

104/5 NEWGATE STREET, LONDON, E.C.1

Is God calling you to Full Time Service?

BIBLE TRAINING INSTITUTE

Principal: Rev. Prof. Francis Davidson, D.D.

The teaching is Biblical, Evangelical and Experimental.

Early Enrolment advisable.

Four Select Courses by Correspondence.

Write for Prospectus to Secretary, 64, Bothwell Street, Glasgow, C.2.

AN OUTSTANDING BOOK!

"WORTHY THE LAMB"

by JOHN G. RIDLEY

Price **4/6** (By post 4/10)

NEW MILDMAY PRESS

FOUNDERS LODGE, MILDMAY CENTRE :: LONDON, N.1

Printed in Great Britain by The Marshall Press Ltd., Milford Lane, Strand, London, W.C.2, a
published jointly by The World Dominion Press and The New Mildmay Press, Mildmay Cent
London, N.1, and 156, Fifth Avenue, New York. Trade Agents: Marshall, Morgan & Scott, Lt
33, Ludgate Hill, London, E.C.4.
Entered as second class matter, December 6, 1929, at the Post Office of New York, N.Y., under the Act
March 3, 1879 (Section 397, P.L. and R.).